

36  
THE  
MYSTERY  
OF SELFE-DECEIVING.

---

OR  
A DISCOVRSE  
and discouery of the deceitful-  
nelle of MANS HEART.

---

*Written by the late faithfull Minister of Gods Word*  
DANYEL DYKE, Batchelour in Diuinitie.

---

Published since his death, by his Brother I. D.  
*Minister of Gods Word.*

---

And now by him augmented and enlarged, and there-  
vnto two exquisite Tables added, enlightning  
much the whole TREATISE.

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*The seauenth Edition.*

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IER. 17. 9.

*The heart is deceitfull aboue all things: Who can know it?*

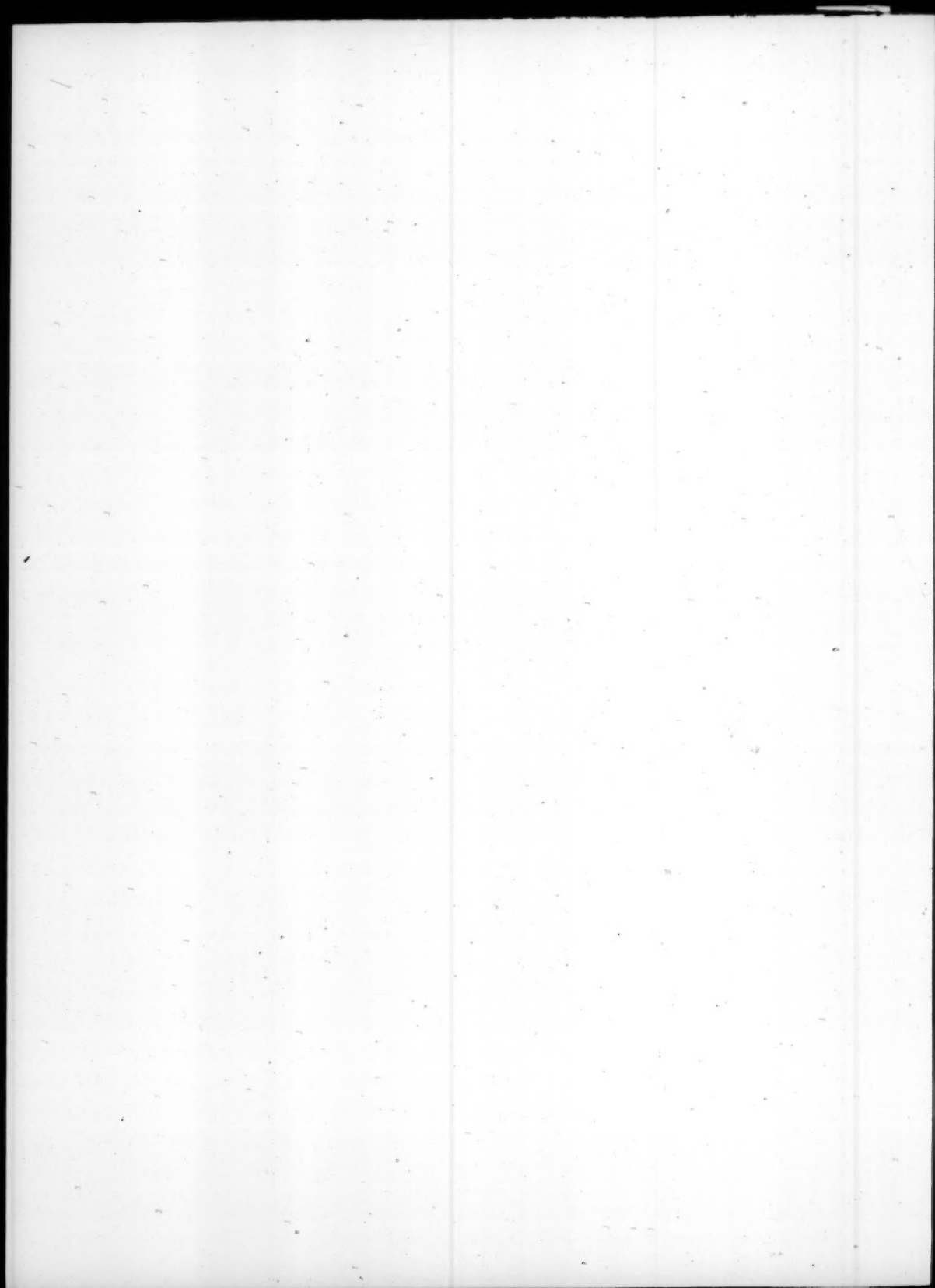
PSAL. 19. 12.

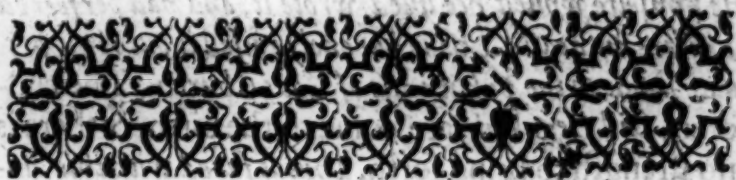
*Who knoweth the errors of his life? Lord cleanse me  
from my secret faults.*

---

LONDON,  
Printed by THOMAS SNODHAM.







TO THE RIGHT  
HONOVABLE AND  
MOST VERTVOVS LADY,  
the Lady LVCIE, Countesse  
of BEDFORD.

RIGHT HONOVABLE.



*I was an ancient constitution in Israel, that a Brother dying without issue, the next brother should do the office of a Kinsman, and raise up seed to his brother deceased, to continue his name, that it might not be put out of Israel. The Lord having not long since taken out of his vineyard a faithful labourer, and from my selfe a louing and deare Brother, I thought that in some manner the equitie of this constitution, now antiquated and abolisbed, did lay hold upon mee. And that being the next brother, I was to do the office of a brother, to continue, and eternize his blessed memoriall in Gods Church, by bringing to light this present Treatise.*

## THE EPISTLE.

Isa. 37. 3.

Dent. 25. 9.

*Zacharias cum  
loqui non potuit,  
scripsit. Ambr.*

Heb. 11. 4.

Heb. 7. 7.

He himselfe whilest hee liued wrote it, and had perfected it before his death: I haue but onely raised it out of his private studie to the publike use of Gods Church. The children, said Hezekiah, are come to the birth, & there is no strength to bring forth. Thus it fared with this Author. Hee had finished and perfected this worke, and brought it euen to the birth, but there was no time to bring it forth God preuenting him, & by his death, bringing him to the end of his faith, (his translation into the heauens,) before hee came to bring this worke to the end of his desire, (the publication thereof to the benefit of Gods Church :) I thought it great pitty, that so hopefull an issue should perish for want of a little helpe in the birth. And I thought withall in case of my negligence, or refusall of this brotherly office, how iustly I might haue deserued the ignominious ceremony of the spittle in my face. Hereupon I willingly performed this taske, of perusing and setting forth of this Treatise. Zachary when he could not speake, he wrote: So I desired that his pen might make some supply of the want of his tongue; that as Abel by his faith, so he by his workes, being dead might yet speake.

Thus in brieft hath your Ladship, the reason of my present endeauours.

For me to say any thing in commendation of this worke is not happily so fitting; It being both hard for one brother to commend another without boasting, and the younger and inferiour his commendation adding little credit or grace to the worke of his elder and superiour. For, as the lesse is blessed, so also praysed of the greater: I meane therefore heerein to bee sparing. Onely this; I will but as the widdowes, which shewed Peter the coates and garments which Dorcas made, while shee was

was



## DEDICATORIE.

was with them. So onely will I shew, and set forth some part of his labours, which he performed whilest he was with vs : And let his owne workes praise him in the gate. And surely this worke will do it, if either Matter, or Manner, Argument or Art will doe it.

The matter and argument of it, is such as yet handled at large by none before him that I know of.

And besides it is excellent by reason of the daily vse which occurs in practise. So that of the title and argument of this Booke may I say, as Gellius speakes of a good title which Melissus had giuen to a booke of his own which it seemed scarce deserued it : That the very title had a great alluring and enticing force to draw men to the reading of it. Such is the Argument of this work, of such speciall vse in our practise, that it may easily perswade any, both to reade, and like it. It contains the right *ἡ ἀρετὴ τοῦ ἀνθρώπου*, the art of knowing a mans selfe ; it discouers vnto vs, the infinitely intricate windings, & turnings of the dark Labyrinths of mans heart. Indeed oftentimes the discoueries of coušenages, and deceits in the world, make many, before honestly ignorant, to turn couseners and deceiuers : But heere needes no such feare, for here we are taught no new deceit or couse-ning trickes, which yet we practise not; but rather are conuincied of that couseuage, with which we deceiue our owne soules, and yet will not be boren downe to be guilty of imposture. This point is worthy our best wits, and knowledge. That Heathen Phylosopher neuer thought himselfe to begin to know Philosophy, till hee began to know himselfe : But surely wee neuer begin to know Diuinitie or Religion, till wee come to know our selues : our selues wee cannot know, till we know our

Prou. 32. 31.

*Et libri titulus  
est ingentis cu-  
iusdam ellecebre  
ad legendum  
scriptus; quippe  
de proprietate  
loquendi. Aul.  
Gel. Noct. At-  
tic. l. 18. cap. 6.*

## THE EPISTLE

Perf.

Not. Attic.  
18. 7.

*hearts. I, but our hearts are deceitfull above all things; who can know them? They who with diligence shal peruse this present Treatise, shal with Gods blessing be able in some good measure to know them. Here shal they find that dangerous Art of Selfe-Sophistry displayed, by which, millions of soules are inwrapped in the snares of Sathan: And so by seeing their selfe-deceit shal come to their selfe-knowledge. A knowledge neuer more neglected. Vt nemo in sese tentat descendere, nemo. Men care not for knowing themselves, who are oftentimes too-too curiously greedy of knowing all things else; Being herein like to foolish travellers, that loue to trauel into, & talke of other strange countries, strangers in the mean time, in the rarities, secrets, and wonders of their owne. As for the Art, and manner of handling this argument in this Treatise, I leaue it to the Readers iudgment, aduenturing notwithstanding my self to say thus much, that had this Treatise but age and antiquity answerable to the sufficiency, it should easily finde answerable acceptance. Nothing preiudices writers more then either mens knowledge of their persons, or their want of antiquity. May not a man speak of many of our new writers, as Gellius spake once of a good speech that Fauorinus made? Nonne, saith he, si id Antisthenes aut Diogenes dixisset, dignum memoria visum esset? If Diogenes or Antisthenes had but spoken that which Fauorinus did, the speech had gone for half an Oracle: now happily the more respectlesse, because from Fauorinus, that was inferiour it may be in nothing to Diogenes, but in standing. How many worthy moderne Writers amongst vs are neglected, onely because moderne? Nonne si hæc Augustinus, aut Chrysostomus, &c.*

*Had*

## DEDICATORIE.

*Had but Augustine or Chrysostome, or some ancient Father wrote them, how had they beene admired, now neglected, onely because as Bildad speakes, they are but of yesterday? Most mens iudgement of Writers, is the same that of wine, Luk. 5. 39. The old is better: And yet oftentimes the old is hard and tart, and nearer Vinegar then Wine, when the new is sweet and pleasant. How many workes of some of the Fathers, which haue little worth else in them besides antiquity, and the credit of an ancient Fathers name? how would we vilifie those same things in new, which we so magnifie in olde Writers? I speake it not to derogate ought from the worth of those ancient Worthies and reuerend Sages (I giue them all due reuerence & respect) but only to meet with that fond humour, which measures worth onely by age, as if nothing could be good, but that which is old; and from a meane conceit of Writers persons knowne, are ready to preiudge their workes vntread and vknown.*

Iob 8.9.

*But as for your Ladiship; I perswade my selfe, that your knowledge of the Authors person, parts, and endowments, wherewithall God had graced him, will be the greater meanes to win your Honourable acceptance of this worke. And so much the rather doe I presume vpon your Ladiships fauour herein, because whilst this Author liued (out of a loue to his graces, and honourable disposition) hee intended this Worke to haue beene honoured by the patronage of your worthy and right noble Brother, who now also together with this Author, is at rest, singing heauenly Hallelujahs in the presence of the Lambe.*

*Pardon me good Madam, if I renew your grieffe with the mention and remembrance of so great a losse. Giue*



## THE EPISTLE

*vs leaue to testifie our fellow-feeling of your sorrowes. Publike losses may not passe without publike heauinesse. It is a losse that yeelds vs argument both of great grieve and as great feare. Can it be a small grieve to see our selues deprived of the vse and benefit of so many rare vertues & honorable inclinations, of so great learning, in so few yceres, of so great grace, holines, & religion in so young yeers, as were sweetly met & combin'd in him? His rare endowments, his noble dispositiō, his religious conuersation, his hopefull seruice to Gods Church and this kingdom, considered, I may say of the Church and Common-wealth, as one Valerius spake of Cornelia, in the losse of her louing Husband: Corneliā nescio an foeliciores dixerim quod talem virum habuerit, an miseriore quod amiserit: It is hard to say whether we were happier in the enioyment, or unhappier in the losse of such a personage. And as in his losse there is great cause of grieve, so no lesse of feare. We may griue that so great good is taken from vs, wee may feare, because some great euill is comming vpon vs: The righteous perisheth, and no man considereth that he is taken away from the euill that is to come. Surely, when good men, especially being great men, and yong men too, are taken away, it is a fearefull presage of much anger, and euill to come, The Lord make vs all wise to consider the deaths of such men, that the feares of euill to come, may make vs seek to auoid euil present, & make vs prudent in the fore-sight of the plagues, to hide our selues.*

*But yet in the midst of this grieve and feare, your Ladiship is not left altogether comfortlesse. As it is a comfort that God honoured your family with such an one, so is this also none of the least comforts to you, that*

*you*

Val. lib. 4. c. 6.

Psal. 57. 1.

## DEDICATORIE.

you mourne not alone, but haue the hearts of all good men heavy with yours. It makes our ioy the greater, to haue others reioyce with vs when wee reioyce: but it makes our sorrow the lesse, when we haue others to weep with vs when we weep. Did Abner said Dauid, dye as a foole? So of him it may be said; Did he dye as an im-meriting, as an ignoble person? without teares? without lamentation? I thinke I may boldly speake it, that neuer any of his place, and of his yeeres, left more heauy hearts behinde him then hee had done. These are miserable griefes indeed; when others finde matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee griene comfortably, when wee see others ioyne with vs, and take to heart our losses, as well as our selues.

2 Sam. 3. 33.

I would willingly both inlarge his commendation, and our griefe, but these require rather a volume then an Epistle. And I may speake of him, as Augustine of another, *Illa quidem anima in societatem fidelium & castatum recepta, laudes nec curat, nec quarit humanas imitationem tantum querit.* Hee desires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.

Ep. 128.

Yet may I not altogether passe ouer in silence his holy and religious course; which was, to keep a Catalogue or diary of his sinnes against God: and euery night, or the next morning, to reuiue the faults of the day past: Euery Saboth morning, or night before, to reuiue the faults of the whole weeke: and at the end of euery moneth to suruey the whole moneths transgression. This did hee daily, weekly, & monthly; thereby the better to humble himselfe

## THE EPISTLE

himselfe for his finnes, and renew his practise of repentance. And the day before the receiuing of the holy Sacrament did alwaies vse to humble himselfe before the Lord with Fasting, Prayer, and confession, thereby the better to prepare himselfe for the more worthy and comfortable receiuing of the holy Communion.

I say nothing of his religious obseruation of the Sabbath by himselfe alone, and with his people about him, both before and after the publike Exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of study. Thus did he, with good Iosiah, while hee was yet a childe, seeke the Lord: By meanes of which his holy and constant course in seeking the Lord, in few yeres he became wiser then his ancients and teachers, and preserved his young yeeres in great honour and reputation, free from all the blemishes and staines of youth, notwithstanding the manifold occasions to the contrary in regard of his place and condition. The truth is, the world was not worthy of him: His vertues and his graces were fitter for heauen, then this impure earth.

Let vs now that are behinde, turne our grieffe into care; let our care be to follow those holy steps. hee hath trod before vs. True it is you can neuer recouer his person, his graces you may: The grieffe will be the lesse for the losse of his person, if you make a recovery of his graces. Whilest his spirit is doubled vpon your Honor, and his graces shall suruiue in your religious imitation, so long we shall count him liuing in your selfe.

And now right Honourable, I intreat you by the loue that he bare to this Author, & by the loue that you bare to his honourable Patrons, your deceased Father and Brother,



## DEDICATORIE.

Brother (both now glorified Saints) to testifie your love to this Author by your honourable and fauourable acceptance of this worke.

May your Ladship but please to vouchsafe the reading, and diligent perusall thereof, and I dare presume upon as much. Thus as I haue raised this to light, so I commend it to your Honours patronage and protection: and your Honour to the patronage and protection of the Lord Iesus. May 5. Epping in Essex.

Your Honours

in all service,

IER. DYKE.



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IEREM. 17.9.10.

*The heart is deceitfull aboue all things, and euill ; who can know it ? I the Lord search the heart and try the reynes , that I may gine to euery one according to his wayes, according to the fruit of his workes.*

CHAP. I.

The Text opened ; A Preparation to the Treatise following, shewing the originall of the hearts deceitfulnesse, the difficultie, and yet the meanes of knowing it.



THE Prophet hauing grievously menaced the Iewes in the beginning of this Chapter ; because he saw how much they bore themselves out against these threatnings, vpon hope of the *Egyptian* his helpe ; therefore in the fift Verse hee curseth all such as relye vpon man, and *make flesh their arme* : contrarily, blessing such as in their dangers shroud and shelter themselves vnder the *wing* of the Almighty.

Coherence.

Psalms.3.4.

But heere the Iewes, hauing *made a covenant with hell and death*, would be ready to obiekt against the Prophet ; What then is all this threatening to vs ?

B

Wee



Prou. 26. 2.

Wee are none of those that with-draw their hearts from God. Vse of meanes doth not preiudice trust in God: Trust in God, as it cannot stand with *trust in* meanes; so neither without *vse of* meanes when they may be had. Wee repose our selues on God as much as thy selfe, or any else: and we repaire to the second causes, onely as seruiceable, and subordinate to the first. Therefore *as the sparrow by wandring, and the swallow by flying, escape, so this thy causelesse curse shall not come*: neither are wee such children to bee skarred with bug-words.

The Prophet therefore in this verse preuenteth this obiection, and keepeth them from this starting hole, saying, *The heart is deceitfull*; as if he should say; Flatter not your selues in a vaine conceit, that you with-draw not your heart from God, and so God will not with-draw his from you: Nothing more easie then for a man to deceiue himselfe; for the heart by reason of the great wickednesse thereof, is a bottome-lesse and vnsearchable gulse of guile; in so much as none can know, not onely anothers, but not his owne heart: The Lord onely hath reserved this as a prerogatiue royall to himselfe, exactly to know the depth of our hearts; that so, though men conceiuing well of themselves, may conceiue amisse of God, as one that by his doings will not iustifie the Prophets sayings; yet hee iudging of men, according to the secret disposition and constitution of their hearts, may deale with them accordingly, blessing those that in truth doe trust in him, but cursing such as with-draw from him, though not their tongues, yet their hearts. This is the order

order and generall purpose of the words.

They containe in them a proposition concerning the hearts deceitfulnesse. Heere two things are to be considered: what is meant by *heart*; what by *deceitfull*.

Resolution  
and sence,

By *heart*, mans heart is meant, as appeareth by the context. And now because mans heart is one of the principall seats of the soule of man, therefore by a *Metonymy* of the *subiect*, it is vsually in the Scripture put sometimes for the whole soule, sometimes (and that more frequently) for such speciall faculties in the soule, as more specially belong to the heart, as the Will and Affections. But here it is to be taken for the whole soule, and all the parts thereof, the Vnderstanding, the Will, the Affections: for all are deceitfull.

The word *deceitfull* is significant in the *Hebrew*, comming of a Verbe which signifieth to supplant, as runners in the race vse to doe; and from this word had *Iacob* his name, because he caught *Esau* by the heele when hee was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is set before vs. Though heere also that reason of the name which *Esau* falsely gaue to *Iacob*, may truely agree to our hearts; well may they be called *Iacobs*, because they cozen many, and doe their endeaour to cozen all of Gods blessing, and the heauenly inheritance. But it may be asked, Is this deceitfulnesse giuen to all men indifferently, or onely to some? *Answ.* To all, saue *Christ*, in whose mouth (and so heart) was found no guile. By nature, all our hearts

Gnacob.

Gen. 27. 36.

Psalms. 3 a. 2.

are alike. And the change that grace makes in this life is not such but that in some sort, the heart of the best may still be said to be deceitfull. Christ indeede gaue *Nathaniel* this praise, that there was no guile in his heart, and *Dauid* sayes the like of every iustified man: but this is true onely of the *spirit*, of the *new*, or *young man* that is created by God in the regenerate, and not of the *flesh*, that *olde man*; an olde foxe indeede, that by reason of his age is often too hard for the yong man: for youth is but simple in regard of olde age: Howbeit as young men grow still to further perfection, and are on the encreasing hand, whereas olde men decrease, till at length age brings *dotage*; so heere the *craft* of this *olde man* is daily weakened, the rather for those many wounds which the stronger young mans arme giues him in the braine, whereas the *spirituall wisdom* of the *young man* increaseth daily. Thus then wee interpret these words of the Prophet, *The heart of man is deceitfull, euen the whole heart of the wicked*; because it is wholly *flesh*, and part of the heart of the godly, namely, the vn-regenerate and fleshly part. The heart of the wicked is deceitfull with a full, strong, and raigning deceitfulness, the deceitfulness that is in the heart of the godly is weaker, as being discerned of them, and strouen against by them. The heart of the wicked shewes it deceitfulness in the *whole course of their liues*. The godly onely in *some particular actions*. As it is said of *Dauid*, *he was upright in all things, save onely in the matter of Uriah*. The generall current of his life was free from deceitfulness, though not the particular action; Contrarily,

## The deceitfulnesse of mans heart.

5

Contrarily, the heart of the wicked may be vpright in *some particular actions*, as *Abimelechs* in the taking of *Sarah*; *I know* (saith God) *thou hast done this in the vprightnes of thy heart*: yet not in the maine of their liues. This is proper onely to the godly, that they are *vpright in their way*, that is, the constant tenor of their conuerſation. Now this deceitfulnesse here giuen to the heart, is set forth; First, by the *greatnesse of it*: *aboue all things*. Secondly, by the *cause of it, and euill*. Thirdly, by the *vnsearchablenesse of it*, such that none can know it, figured with an interrogation, *who can know it?* that is, none of himselfe, by his owne mother wit, without an higher and clearer light.

Gen. 20. 6.

Psal. 119. 2.

To begin first with the *deceitfulnesse* of the heart, and then to come to the illustrations of it afterward; It may be asked, for the better vnderstanding thereof: How comes this deceitfulnesse into the heart? Is not the heart Gods creature? and did hee not make it simple, plaine, and true? Whence then this fraud? Lord, thou sowedst in this field of mans heart, the good corne of faith, truth, sinceritie: whence then these Tares? *Salomon* tells vs, *Eccles. 7. 31. God made man righteous: but they haue sought out many inuentions*. For howsoeuer these *inventions* and deceits (as *Moses* sheweth, *Gen. 3.*) were first forged in the Diuels braine, and came out of his shop, yet because they were so readily apprehended, and as it were bought vp so fast by our first parents, therefore *Salomon* ascribes them to man. So that howsoeuer here also the question concerning these *Tares*, yea *Thistles* of treachery, and perfidi-

The originall  
of the hearts  
deceitfulnesse.



Iob 15. 15.

The difficulty  
of finding out  
this deceitful-  
nesse.

Iohn 4.

ousnesse in our hearts, may truly be answered with that in the Gospel: *The envious man hath sowne them;* yet withall it may iustly be said, because the ground did so open her mouth for them, that the field it selfe did bring them forth. If at the first, when as this field was as the pleasant *Eden* of God; how much more now, when hauing the *salt* as it were of Gods curse sowne vpon it, it is become as a barren wildernesse? If *Adam* and *Eue* might be charged as the first fathers and founders of those deceitfull inuentions suggested by *Sathan*, because of their ready, how much more we, because of our greedy apprehension of them, whereby we drinke them in as *the fish doth water*? If they for *willing consenting to*, how much more we, for *wilfull conspiring with the diuell*? So that, whatsoeuer the Scriptures shall tell vs concerning the Tempters wiles, wee may safely draw it hither, and apply it to our selues, partners and practizers with *Sathan* in his stratagems against our owne soules.

We see then the rocke, whereout this deceitfulnesse was hewen: A pigge it is of our owne Sowe; a flower (weede rather) of our owne garden. It remaineth, that, more particularly, wee should see what it is, wherein it consists, and shewes it selfe. A labour surely full of difficulty. For as the woman of *Samaria* sayd of her Well to *Christ*, *The Well is deepe, and thou hast no pitcher*, the same may wee say to our selues of this pit, this puddle, this den, this dungeon; It is very both darke and deepe.: Who can see it? who can sound it? And alas, where are our buckets to empty it? Who hath not cause to complaine

complaine with Saint *Austen*, Iust cause haue I to bewaile that darkenesse, in which that power that is within me, is hid from me; so that my soule asking it selfe concerning it owne strength, cannot safely belecue it selfe, because euen that which indeed is in vs, is kept secret from vs till experience manifest it. O ye many blinde corners, the secret turnings and windings, the perplexed labyrinths, the close lurking-holes that are heere! who would thinke, that within the compasse of so small a piece of flesh, there should be roome enough to harbour such swarmes of vaine and vile thoughts, desires, and affections; and that farre more secretly from being espyed by vs, then the largest and wastest Cities can doe any scouting naughty-packe? Man is a great deepe, whose very haire is numbered before thee, O Lord: And yet easier it is to know the number of his haire, then of the motions and affections of his heart, as excellently Saint *Austen*. For, as in *Hercules Monster*, still fresh heads, one springing vp after the cutting off of the other: and as in *Ezekiels Temple*, after the sight of some abominations, still moe: so heere in this so infinite a receptacle of deceitfull thoughts, one deceit succeeding and pressing hard at the heeles of another. Many inuentions, said *Salomon*, speaking of those at the first in the heart onely of *Adam* and *Eue*: How then is the number (thinke we) increased since, there being none, whose braine or breast hath not cast in his *Widdowes Mite*, at least, into the common Treasury? If this stinking riuer were so great where it first rose, how then (thinke wee) hath it enlarged it selfe, being runne thus farre? No maruell then if the Prophet, as it

Confess. lib. 10.  
cap. 13. Sunt  
istae plangende  
tenebrae, in qui-  
bus me lateet sa-  
cultas mea que  
in me est, ut a-  
nimus meus de  
viribus suis ipse  
se interrogans  
non facile sibi  
credendum ex-  
istimet, quia  
et quod inest  
plerumque oculum  
est, nisi ex-  
perientia mani-  
festetur.

Confess. lib. 4.  
cap. 16. Grande  
profundum est  
homo, cuius etiam  
capillos tu Domi-  
ne numiratos ha-  
bes. Et tamen  
capilli eius magis  
numirabiles sunt,  
quam affectus e-  
ius, et motus  
cordis.

Ezek. 8.6.13.

were amazed to see such *litters*, yea *legions* of deceitfull diuels, couching close in this their stincking stie, cry out, as here we heare him, *The heart is deceitfull aboue all things, who can know it?* So mysticall are these hearts of ours; so deepe and abstruse are her mysteries of deceit. Why then will some say, doe you trouble your selfe in vaine? for if none can know this *mysterie of iniquitie*, how then can you know it? how can you make vs know it?

The means  
to know the  
hearts deceit.  
Iudg. 14. 18.

I answer, though no man know it as of himselfe, yet, *I the Lord know*; and if we *plow with his heifer*, we shall know the darkest Riddles. There is a mysterie of sinne (saies one) lying in the foldes of our hearts, which wee shall neuer see, vnlesse the Spirit of God enter in, and giue vs light: For this *spirit searcheth the deepe things of God*. 1 Cor. 2. much more can it search the deepnesse of Sathan, and of mans deceitfull heart. If then we consult with the Lords Spirit, wee may learne of him what these deceits be, so farre forth, as he hath reuealed them in his Word; which is a light whereby wee may see in this, euen more then *Egiptian* darkenesse. Therefore our *Sauour* counselleth vs to take the benefit of this light, and not to let it stand vnder the bed; and that vpon this ground, *for there is nothing hid* [namely, in our hearts, though neuer so closely] *but it shall be opened*, namely, by the power of the Word, most plaine-ly. And this *Paul* exemplifies in his *Idiot*, comming into the Church assemblies, and in hearing the word opened, seeing himselfe and his owne heart opened, and the secrets thereof discovered: *Counsell* [vnderstand it of craftie counsell] *is in the heart of man*; but

Mar. 4. 21. 22.  
interpreted.

1. Cor. 14.

Prou. 20. 5.  
interpreted.

but a man of *understanding* (vnderstand it specially of spirituall vnderstanding out of the Word) will fetch it out, sayth *Salomon*. Here the *Holy Ghost* maketh the wisedome of the Word to be a bucket, able to bring vp the filthy mire out of the deepest pits of deceitfull hearts. And if the wise man haue skill to let downe this bucker into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloysters of our hearts, yet, if the Lord goe before vs with his torch: if he take vs, as once *Ezechiel*, into this corrupt temple (stable rather) and leade vs along by his Word and Spirit, we shall then clearely see the seuerall rancks and orders of the abhominable deceits therein: for in the word of God there are many wonders to be seene, as *Dauid* confesseth in that his prayer, *Open mine eyes, O Lord, that I may see wonders out of thy Law*. Among the which, this of our owne hearts *unbowelled* and *anatomized*, is not the least. Indeede, when our dead bodies are whole, we cannot see what is within: They will cast forth an euill fauour, and we may see some filthinesse and deformitie in them, the which yet is but sweetnesse and beauty to that wee see, when the bodie is cut, opened, and intralls taken out. Surely, the noses and eyes euen of some naturall men, haue discerned in mans heart vnopened, vnsauoury nastinesse, odious uglinesse: But alas, all that was not enough to humble them, neither was it any thing to that they might haue seene in the heart broke vp by God, the onely skilfull anatomizer thereof; who as he seeth all things therein,  
lying

Psalm 116.



Heb. 4. 13.  
interpreted.

lying naked as in an *Anatomy*, as the Apostle speaketh, *Hebr. 4. 13.* so also hee hath layd it open in his word vnto vs; as in the verse before, the same Apostle sheweth, *The word of God is lively, sharper then the two-edged sword, a discerner of the thoughts and secret intents of the heart, neither is there any creature which is not manifest in it sight*; namely, of the word before spoken of: for so I thinke, without any violence offered to the words, may the Text be interpreted: And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the sence should be this; The word discerneth the thoughts of our heart; not some, but all: Nothing is there, that the heart forgeth, frameth, and, as it were, createth within it selfe, which this word taketh not notice of. But of this let the learned iudge.

2 Petr. 1. 19.  
interpreted.

Psal. 107. 23.

Psal. 104. 26.

Well then, since the word is that *light which shineth in this darkenesse*, hauing it with vs, venter we to descend downe into this deepe dungeon, and to launch out into this vast *Ocean*, hauing this plummet to sound the bottome thereof. *They that goe downe into the deepes* (sayth the Prophet) *they see the workes and wonders of the Lord*: But they that goe downe into this *deepe* are not now like to see any thing, but the *deepenesse of Sathan*, the workes and wonders of the Diuell, the *Lewiathan* that sporteth himselfe in these waters, or rather a *Neptune* triumphing here as in his Kingdome. Which sight, though happily not so *pleasing*, yet *profitable* it will be, for to shame and humble vs: for here, in the word are those cleare waters, which if wee trouble them not with

*The deceitfulnesse of mans heart.*

11

with the mudde of our owne affections, like the Elephant; clearly wee may see our owne deformitie. Here is a *glasse*, wherein wee may behold the faces of our hearts, and espie euen the smallest *wrinkle* of deceit whatsoeuer. And that not so, as our naturall faces in common glasses, where wee forget, as soone as our eye is out of the glasse, what was the fashion of our face; but so, that still the sight scene shall sticke by vs, presenting it selfe to the eye of our vnderstanding. When some cunning deceitfull thiefe hath stollen ought from thee, thou runnest presently to the cunning wizard, a worse thiefe, a worse deceiuer, to see in his deceiueable Glasse, I know not what phansie, the thiefe it should be, that hath robbed thee. Lo thy heart, the most crafty and coosening theefe that can be, hath robbed thee, and doth daily filch from thee thy richest treasure: And canst thou in thy little losse run to the Diuels lying glasse, to finde out a little thiefe, and wilt thou not in thy greater losse, come to Gods true glasse to finde out the great Thiefe? If thou thinkest there is no such thiefe that steales ought from thee, doe but come hither to this Glasse, and thou shalt see him, and all the trickes and mysteries of his conny-catching trade.

James i.

*Come I say, and see him  
acting of them.*

Iohn i.

\* \* \*

CHAP.

## CHAP. II.

Of the deceitfulnesse of the heart in  
regard of others.

**T**Aking then the anatomizing knife of the word, and ripping vp the belly of this Monster, I finde such an infinit number of the veines of deceitfulnesse, and those so knotty, and intricately infolded together, that hard it is distinctly and clearely to shew them all. Neuerthelesse, God assisting, wee shall doe our best endeaour. I thinke therefore that all the deceitfulnesse of the heart, discovered to vs in the Word, may be reduced to these two heads: First, the deceitful. *the* whereby wee deceiue *others* onely; Secondly, that whereby also we deceiue *our selues*.

Deceit of heart  
two-fold.

1. Deceiuing  
others onely.  
And it is two-  
fold.

1 Dissimula-  
tion.

1 Of Euill.

1 To be done

The former is not that which here the Prophet so much aymeth at: And therefore wee will not so much insist vpon it. It sheweth it selfe specially in two things: in *Dissimulation* and *Simulation*; in dissembling and concealing that which indeede is, and in fayning and counterfeiting that which indeede is not. *Dissimulation* is either of *euill* or *good*. The dissembling of *euill* is three-fold: Of euill *to be done*, or *in doing*: Secondly, *from being done*: Thirdly, *already done*.

The hearts deceitfulnesse in hiding that euill which shee purposeth to doe, or is in doing, is to make faire euen of the quite contrary. And therefore in her witty wickednesse, she inuenteth some colourable

colourable pretence to shadow her malice and mischief. When *Herod* intended *voluntarily* to *worry* Christ, he pretended yet *religiously* to *worship* him. *Simeon* and *Leui* cloked their purposed massacre of the *Sichemites*, with the conscience of circumcision: *Abfalom* his Treason, with the Religion of his vow: *Ioab* his perfidioufnesse to *Abner* and *Ama-*  
*zon* with friendly words, and syren-like falutations: *Ifmael* his murtherous minde toward those eightie men, with his *Crocodile teares*: *Indas* his courtoufnesse, with a shew of a liberall and mercifull affection towards the poore: and the *Jewes* their *envie* against *Christ*, with their *duty* to *Casar*. Thinke ye that the *Jewes* cared for *Casar*? No, none so impatient of his yoke as they: But they had murtherous hearts, thirsting for our Lords bloud; that was the true cause; and the cause of their malicious heart was their *euill eye*, that could not indure the glorious brightnesse of his grace; but if they should haue alledged that, all the world would haue cryed shame on them: therefore to hide the odiousnesse of their fact, they set on it the faire maske of loyalty to *Casar*. Thus alwaies in the persecutions of *Ioseph*, his *coate* shall be brought forth, as it was once by his enuious Brethren, that sold him; by his whorish Mistresse, that slandered him. Some one specious and plausible pretence or other shall be deuised by the wicked, to saue their credit in the World. So like rowers in the Boate, whilest in their *pretence* they looke one way, in their *intent* they goe the cleane contrary. This ricke of deceitfulnesse the heart hath learned of that arch-master of de-  
 ceits,

Ier. 41. 6.

*Iosephs coate.*  
 Gen. 37. 32.  
 & 39. 26.



Marke i. 24.

Beza in hunc  
locum.

Iohn 7.

Psal. 55.

Prou. 29. 5.

I Sam. 18. 21.

ceits, the Diuell: Who sometimes will needes become a Preacher of the truth, as when he said, *These are the seruants of the most high God, &c. Iesus of Nazaret, I know who thou art, euen the holy one of God:* but yet hee then plotteth mischief, thinking by one truth, to conuey and winde into our mindes an hundred lies. Thus truth is made to vs her falshood: for euen in those his sugred glozing words, wherein he preacheth Christ the Sauour of the world, it is easie to spie out *warre in his heart*: for it is to be marked, how he calleth him Iesus of *Nazaret*, therby to nourish the error of the multitude, that thought he was borne there, and so not the *Messiah*, whose birth they all knew ought to be at *Bethlem*. Iesus then, and the *holy one of God*, are *butter and oyle*, as was afterward, *Good master thou regardest no mans person;* but *Iesus of Nazaret*, that is a *sword*, as was afterward, *Is it lawfull to giue tribute?* And so that which *Salomon* speaketh of the flatterer, that *hee spreadeth a net before his broithers feete*, is true in those flattering speeches. The Diuell sometimes giueth the truth: indeede hee doth but set a snare to catch the truth in. As *Saul*, a good Scholler in his Schoole, did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her,* saith he, *that shee may be a snare vnto him, and that the hand of the Philistims may be vpon him.* Heere is a goodly show of speciall fauour and good-will, euen such, as *simple Dauid* was in a manner rauished with it, to thinke that his meannesse should be honoured with so great a marriage: But it is but a baite, couering the hooke, hony-poyson. These of all other are the most secret deceits, which are thus mantled and

and masked with the disguised pretences of speciall loue and kindnesse. And therefore Salomon not ignorant hereof, when he commends *bountie* and munificence in a Prince, hee associates *truth* thereto. *Bounty and truth doe guard the King*, that is to say, a true (not a treacherous) bounty: for there is a false and lying bounty, deceiuing those on whom it is bestowed. And as in the prouerbe, there are *giftlesse gifts*: such as was that of *Saul* to *David*; Bread in one hand, a stone in the other. Infinite were it to speake all that might be spoken here: It is so common a practise in the world, yea, and it is counted *wisedome* for men thus to *vaile their intents with pretences, their meaning with their words, that the truth may be thought false, and falsehood true*. When they meane to *strike* the head with one hand, they will first *stroke* it with the other; or, as he sayes, *with one hand they will claw on the head, with the other smite on the cheeke*. The tale-bearer when he comes to set his brothers good name at sale, how cunningly, how artificially will hee traduce? meaning to *bite* his brother, he will first *kisse* him. But well did Salomon preferre a *friends wounds* before such *kisses*: for these kisses are *Judas kisses*: They wound *mortally*; the other *medicinally*. Therefore excellently doth Salomon character him, *The words of the whisperer* (as Tremelius reads it) *are like to the words of those that are often knocked: but they goe downe into the bowels of the belly*. So deeply doe they pierce: When he beginnes first to open his packe, hee will fetch a deepe sigh, professing that because of his great loue to the party, hee is very sorry for him; and so at length with a sad countenance

Nullæ occultiores insidiæ, quam hæc quæ latent in simulatione officij aut in aliquo necessitudinis nomine.  
Tul. de amic. Prou. 20. 28. explained.  
Δωρεῶν καὶ δολω-  
ρεῶν.

Sapientia huius mundi est, cor machinationibus tegere, sensum verbis velare, quæ falsa sunt vera ostendere, quæ vera sunt falsa demonstrare. Greg.  
ὡς αὐτὸς ἐν τῷ  
ἐνὸς ἀνδρὸς  
τῇ μὲν ᾧ  
χρῆται ψαλ-  
τῆς τοῦ  
φονῶν, τῇ δὲ  
παλοῖ τῷ  
παρεῖδον.  
Gre. ad Euseb.  
Prou. 18. 8.  
cleared.

*Vehe-  
menter do-  
leo, quia vehe-  
menter diligo.  
Atq; sic cum  
maiestor vultu,  
oculis demissi;  
cum quadam  
tarditate, &  
vocis plangitis,  
procedit maledi-  
ctio. Bernard.*

Luke 18.

*Sed ne hoc qui-  
dem professio  
sufficit ei, non  
enim gratiarum  
actio est alijs  
exprobrare de-  
licta, super eos  
qui peccauerunt  
iactanter insur-  
gere.*

*Ecclesia nomine  
armamini &  
contra Ecclesi-  
am dimicatis.*

Acts and Mo-  
nument. Vol. 2.  
in the begin-  
ning of Luthers  
story.

countenance, with eyes cast downe, with a slow and lamenting voyce, as though the offence of his brother were to him as a blow with a cudgell, out comes the slander: Loe, a cunning cranke of deepe and diuellish deceitfulnesse, so to disguise *murthring malice*, that it shall be taken euen for *motherly mercy*, to lament and cry, as if himselfe were beaten, whilest he with the scourge of his viperous tongue vnmercifully lasheth others.

So also vnder the colour of *zeale* and hatred against sin, doe some couer their hatred against mens persons, in their bitter censuring of them: And others vnder the colour of *giving thanks* vnto God, hide their vaine ostentation of their owne vertues, as that *Pharisee*, that said; *Lord, I thanke thee, I am not as this Publicane*. But as *Chrysostome* layes, *this would not serue his turne: for it is not thanks giving to vpbraid others with their faules, and boastingly to insult over those that haue done amisse*.

But heere wee should doe the Church of Rome iniurie to leaue her out, who indeede carrieth away the bell from all others in this kinde of deceitfull painting and colouring: vnder the name of Christs Spouse playing the filthy Harlot; vnder the title of the Church, fighting against the Church; vnder the colour of Religion, taking away the *vigour* of it, and in a word, making the *shew of godlinesse* to bee onely a *cloake of wickednesse*. I would rather set out this in Master *Foxes* words, then in mine owne, hee hath so liuely and in the right colours described, or rather deformed this monster; thus writing of her: "As in doctrine, so in order of life, and deepe hy-  
pocrisie



"pocrisie was the corrupted, doing all things vnder  
 "pretences & dissembled titles. Vnder the pretence  
 "of *Peters Chaire*, they exercised a Maiestie aboue  
 "Emperors & Kings: vnder the visor of their vowed  
 "chastity raigned adultery: vnder the cloake of pro-  
 "fessed pouerty, they possessed the goods of the tem-  
 "poralty: vnder the title of being dead to the world,  
 "they not onely raigned in the world, but also ruled  
 "the world: vnder the colour of the keies of Heauen  
 "to hang vnder their girdle, they brought all the e-  
 "states of the world vnder their girdle, & crept, not  
 "only into the purses of men, but also into their con-  
 "sciences: they heard their confessions, they knew  
 "their secrets, they dispensed as they were disposed,  
 "and loosed what them listed. And so much for the  
 first deceitfull dissimulation of euill to be done:

The second is, when the euill which wee are re-  
 dy to doe, is yet, by a subtile kinde of violence, kept  
 in, so that it comes not forth into the outward act.  
 Thus many there are, that politiquely, by a smooth  
 and close carriage, smother, and presse in many of  
 their vices, which if they should breake forth, might  
 hinder them in their designs or desires. An exam-  
 ple wee haue in *Haman*; who, though inwardly hee  
 swelled with malice against *Mordecaie*, because of  
 his stiffe knee and stout heart; yet, as the Scripture  
 sayes, *he refrayned himselfe*; he brake not forth into  
 any distemper of words, but craftily concealed and  
 confined his anger within the bounds of his owne  
 bosome, lest otherwise the successe of his bloody  
 plot, already assented to by the King, might haue  
 bene hindered; when as by this meanes, the grosse  
 abuse

The second,  
 from being  
 done.

Ester 5. 10.



*Maxima pars  
hominum hunc  
morem habet:  
Quod sibi vo-  
lunt, dum id  
impetrant boni  
sunt: sed id ubi  
pœnes se habent  
ex bonis pessimi  
& fraudulentis-  
simi sunt. Plaut.*

*Psal. 140.  
inlightened.*

*Pride a priso-  
ner, and Pride  
a free-man.*

abuse of the King in his false suggestions against the Jewes, and feigned pretences of the publike good, would soone haue come to light, and that the true cause was but a matter of priuate spleene against *Mordecaie*. Thus many, whilst they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the dissembling of their greedy, griping, cruell, ambitious, auaritious, and other vicious dispositions, which might make any rub in their way? There are not so many, nor so cunning devices for the hiding of *naturall infirmities* of the body (as the crookednesse of the legges, or backe, want of a tooth, or an eye, or such like) as in such cases the deceitfull heart will finde out for the hiding of the *unnaturall deformities* of the soule. But let once their desires be granted, then they shew themselves; then the waters before stopt and dammed vp, runne ouer, and rage furiously. Hence it was that the Prophet well acquainted with the craft of these foxes, prayes; *Let not the wicked haue his desire, O Lord, performe not his thought, lest he be proud.* Why, was hee not proude before? Yes, in his very wishes he was proud, but then pride was locked vp, and imprisoned; now his desire being satisfied, it would walke abroad and play reakes: The meaning then of the Prophet is, that the wicked, that before the obtaining of his purpose was proud inwardly, but yet in policie repressed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And surely so it is oftentimes, that as *Saul* hid himselfe in the stufte, when he was

to be chosen King; so the wicked in the like cases, when they looke, either by election, or other means, to get this or that, very closely hide, though not with *Saul*, themselves, yet their filthy stuffe and baggage within. And that with no lesse subtrill sleights, then once *Rahab* hid the Idolls, *Rahab* the Spies: They will make euen those that doe more narrowly marke them, belene, that they haue discarded, and sent away packing those corruptions, which yet lye secretly harboured in the closets of their hearts. As *Rahab* bore the *Ierichuntines* in hand, the *Israelites* were gone away, when as they lay hid vnder the stalkes of flaxe, vpon the roofof the house: Such stalkes of flaxe, such cloakes of shame, as the Apostle speaketh, as it were the torne ragges, and worne shoes of those guilefull *Gibeonites*, haue all such that walke craftily, to hide their filthinesse from the eyes of the world. In which regard the Scripture very fitly hath called them *generations of Vipers*; for as the Viper hath his teeth buried in his gummes, so that one would thinke it were a harmlesse beast, and could not bite; so also haue these deceitfull hypocrites their secret corners and conueyances, wherein they so cunningly couch their wickednesse, that one would take them, of all others, to be the most innocent. To this appertaineth that similitnde of our Sauour, *Luke 11.44. Woe be to you Scribes and Pharises, hypocrites, for yee are as granes which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the stincking carcase, and keepes in the stench from offending any mans smell, that men walke ouer them, and yet neuer perceiue the

τὰ κρυπτὰ  
τῆς ἀσχύνης.  
2 Cor. 4.3.

Ioshua 9.4.

Matth 3.7.

Plin. li. 11. c. 37.

Luke 11.44.  
opened.

euill fauour that is within : so the deepe and dissembling hart of man is a cunning digger of such graues, nay, it selfe, as it were, is a graue, wherein their rottennesse and corruption lies so closely couered, that hardly the sharpest noses of such as conuerse with them shall be able to smell them out. So powerfull is *policie* in the wicked to restraints their corruption from scandalous eruption; more by farr, sometimes, than is *grace* in some that are truly religious. For, looke how *Isaack* made shew of strangenesse with *Rebecca* his wife, when the knowledge of that neerenesse might haue hazarded his life : so doe euill men counterfeite a kinde of strangenesse, euen with their best beloued sinnes, where open familiaritie might be dangerous : But as *Isaack* was at length discovered, when *Abimelech* saw him sporting with her : so these close companions, let them be heeded continually, but with something more attentine an eye, and it will be hard but sometime or other wee shall take them napping, and (as beggars fayning lamenesse without their crutches, without their veiles,) euen very familiarly sporting themselues with those sins, by the crafty forbearance whereof they formerly deceiued vs.

The third, already done.

Pro. 30. 19. 20. unfolded.

The third *deceit* in *disimulation* is, to dissemble and conceale euill already done. The strumper, when she hath eaten *stollen bread*, yet she hath such a *dexteritie* in the wiping of her lippes, that not the least crumme shall hang on to bewray her, nor the least signe of her wantonnesse shall appeare : And therefore boldly she saies, *I haue done no wickednesse*. And this she carries so closely from the eye of the world,

that

that *Salomon* shewes it to bee as hard to finde it out, as those things which are hardest; namely, as *the way of an Eagle in the ayre*, not to bee seene after once flowne away; *the way of a Serpent on a stone*, gliding away without leauing any impression of her body behinde, and afterward creeping into some hole of the earth; *the way of a Ship in the Sea*, swiftly carried away with the windes; and lastly, *as the way of a man with a maide*, that is, a close and chaste virgin, that is kept close from the accessse of strangers. Looke how hard it is for a man iudged vnworthy, to get an honest modest virgin, kept close in her parents house (which is made no lesse difficult then to get a flying Eagle) so hard it is to discover a whore, to conuince her of her wickednesse. *Thus is the way of an adulteresse*, that is, as hard to finde out as any of the foure fore-mentioned things. Her deceitfull heart is so fruitfull a hatcher of shifts and euasions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they haue done euill, presently to runne into the thickets to seeke out couerlets to hide their nakednesse. Sometimes by grosse and palpable lying, otherwiles by the neater and finer kinde of lying; I meane that *sophisticall Iesuiticall equiuocation*: a tricke the Diuell their master hath taught them by his owne example; but so much the worse in them then in him, for that hee equiuocated to hide his ignorance of that which hee could not reueale: these equiuocate to hide their knowledge of that they can and ought to reueale: for being sometimes posed with some questions concerning future events, and not knowing well what

Piscator in  
Mat. 1. &  
Muffet in hunc  
locum.

The Diuels  
equiuocation  
not so bad as  
the Iesuites.



1 Kings 22.6.  
opened.

The Diuell  
confesseth E-  
quivocation  
to belying,  
which is more  
then Iesuites  
will doe.

to answer, and yet not willing to lose his credit with his blinde worshippers, either by silence or plaine speech, he shapd his answers in such an ambiguous howering manner, that, which way soeuer the euent should fall out, it could not fall out amisse to his answer; because being vphelde with this prop of Equiuocation, it would stand true euen in contrary euent. Thus when in his Prophets he was demaunded by *Ahab* concerning his going to warre against *Ramoth Gilead*, and the successe thereof, hee answered, *Goe, the Lord will deliuer it into the hands of the King*: Yea, but of what King, thou lying equiuocating Spirit? whether into the hands of the *aduersary* King to be subdued, or of it *owne* King to be rescued and deliuered? This hee determines not, but speaketh suspencely and vncertainely, to gull *Ahab*, and make him runne head-long vpon his owne destruction. And yet here once againe, marke how the Diuels equiuocating is not all-out so bad as the Iesuites: for hee confesseth his equiuocating to bee plaine lying; *I will goe*, saith hee, *and bee a lying spirit in the mouthes of the Prophets*. Hee was onely an equiuocating spirit in their mouthes: for the words in some sense, and as the Diuell might interpret them, might bee true, and yet hee graunts that his wordes, though neuer so qualified with equiuocating quirkes, were no better then lyes. But the Iesuites, not hauing so much as the Diuels ingenuity in them, sticke not to iustifie their equiuocations as iust and lawfull. The wicked deceitfulnesse whereof the Diuels practise, euen of it selfe alone, without his confession, is sufficient to discover: for ( besides the

the example already mentioned, and his daily practise in his crooked Oracles among the heathen:) Thus dealt he at the first with our first Parents, telling them, that by eating the forbidden fruit, *their eyes should bee opened, and they should bee as Gods, knowing good and euill*. Now the knowledge of euill is two-fold: 1. A pure and simple knowledge of it, in it selfe. 2. A feeling and experimentall knowledge of it in our selues. The Diuell indeed meant onely this latter, possessing yet the mindes of *Adam* and *Eue* with an apprehension, and expectation, of the former. Now if the Diuell should haue been challenged for deceiuing, had not his defence beene readie with this shield of equiuocation? might he not haue said euen that which *Moses*, hauing reference to this his speech speaketh, *vers. 7. why? are not my words true? are not your eyes now opened to see your error, which before you saw not? doe not you know your selues to bee naked, and so haue not you that knowledge of euill, which I promised, euen a knowledge arising out of your owne experience? and yet for all this, Paul for this fact calls him a cosener, and our Sauour a murtherous lyer. This wont of his hee kept with Christ himselfe; when shewing him onely the shadowes and imaginary representations of things, he sayde, All these will I giue thee. A great catch sure; euen iust nothing. Thus also played he with Saul, taking vpon him to fore-tell future euents in the hands of God, To morrow thou and thy sonnes shall be with me, that is, shall dye. How came the diuell to be of Gods counsell, that he can so certainly determine the end of any mans dayes, which*

Genesis. 3. 5.  
illustrated.

2 Cor. 11. 3.  
Iohn. 8. 44.

Matth. 4. 9.

1 Sam. 28. 19.  
interpreted.

The word (*to morrow*) how taken.

Math. 6. 34.

Exod. 13. 14.

*Quid sit futurum cras fuge querere.* Hor.

Τὸ σήμερον μοι μέλει, τὸ αὔριον τῆς αὔριου. *Anacr.*

Ioh. 8. 44.

are numbred with God? no, hee doth not define it certainly, but speakes darkely and deceitfully: for [*to morrow*] doth not onely signifie the day immediately following; but also, the time to come indefinitely, and at large; as in that of our Saviour, *Care not for to morrow*, and in that of God, *When thy sonne shall aske thee to morrow, What is this?* that is, hereafter, in the time to come; and in that of the Poet, *Seeke not what shall be to morrow*, and *I care onely for to day: who knowes to morrow?* Now indeede Saul did not dye the next day after this conference, as will appeare to the more diligent peruser of the whole context of that History: yet *Sathan* seeing some likelyhoods of it, ventred so to speake, as if the next day he should haue dyed; but with all, because hee was not sure of it, he so tempred his speech with the ambiguitie of the word, *to morrow*, that his credit might be saued, though *Saul* had not dyed till a yeere after. Thus we see how the Diuell, as he is the *Father of lyes* in generall, so also of this more handsome and cleanly manner of lying, wherewith the deceitfull heart of man vseth to dissemble, and hide it shame. Not but that it aboundeth with varietie of diuers other such like knacks and deuises. For we see how *Dauid* could goe about to cloke his adultery: first, by sending for *Uriah* home, and then commaunding him to goe to his wife: secondly, when this tooke not, by making him drunk, thinking wine would perswade him better then words: thirdly, when neither this would fadge, by murdering of him, and marrying of his wife. But of all other fetches, none to this of the artificiall lye, disguised by equivocation: all other lyes

are

are the Diuels brats, *Iohn 8. 44.* but this is his first borne; and this is most in request with his Schollers at this day, and therefore wee haue the longer insisted vpon it. And so much for dissimulation of euill.

Dissembling of good is, when wee conceale and smother that grace and conscience which is in vs, being in such places and companies, where such things may bee preiudiciall vnto vs. Thus many Protestants, being in places of Idolatrie, honour the Masse with their presence. Thus many of the conuerted *Corinthians*, ouer-taken with the humane temptation, as *Paul* termeth it, that is, a temptation arising from humane frailty; too much fearing men, gratified their Idolatrous acquaintance with their presence at the Idols feasts. And so by an outward shew of Idolatrie, they did hide that inward hatred of Idolatry that the Lord had wrought in them. Thus also did *Peter* himselfe, ouer-come with the same temptation, *Iudaize* in the presence of the Iewes, conforming himselfe to their Ceremonies, contrary to his owne, both knowledge, *Acts 10. 15. 28.* and former practise, *Gal. 2. 12.* And thus some professors being in the company of the prophane, will not sticke to game, to gulle, and sweare with them: euery way so carrying themselves, that they seeme to care for nothing more in such companies, then that their language may not bewray them to be *Galilaans*, or their countenance to bee such as those which are going vp to *Ierusalem*. O my brother, what a shame is this for thee, to be ashamed of that which is thy Crowne, thy glory? How vnworthy

2 Of good.

1 Cor. 10. 13.  
interpreted.  
αὐτοὶ πῶς  
πειλοῦντο

Gal. 2.

Mat. 26.  
Luke 9.



Diffimulation  
of euill is not  
so bad as dis-  
simulation of  
good.

Prou. 17. 7.

*Nullus potest si-  
mulare se malū  
quia per opera  
bona nullus si-  
mulat se malū,  
si autem opera  
mala faciat, ma-  
lus est. Tho. 2.  
a. 3. q. 3. ari.  
1.*

thy art thou of the grace of God, who offerest it, and so God himselfe so vile an indignitie? If it be a shame among men for a childe, though neuer so much aduanced aboue his poore father, to bee ashamed of him in regard of his meannesse, what then for vs to be ashamed of our heavenly Father, so full of glory and maiestie? If it were a shame for *David* to play the naturall foole, much more for a Christian to play the prophane foole; to make shew of wickednesse. Surely yet of the two deceits, this is farre the worse, to make men beleue wee are not religious when wee are, then contrarily. True indeede; *The lip of excellencie doth not become a foole*: it is naught when wicked men will be vsing gracious speech, to seeme religious: *but much lesse doth lying besee me a worthy man*: It is farre worse when good men will vse the fashion of the wicked. For in the dissembling of vice, and fayning of godlines, though we doe hurt to our selues, yet wee may doe good to others by our example; causing them to doe that in truth, which our selues doe onely in hypocrisie. As oftentimes stage-plaiers, by fayned mourning, wring forth true teares out of the spectators eyes. But in the dissembling of our grace, and making semblance of wickednes, as we hurt our owne, so also the soules of many others, fleshing and hardning themselves in sinne, by our example.

But heere, happily, somewill say, that it is impossible for any to faine himselfe to be wicked; forasmuch as none can counterfeit wickednesse by doing that which is good: and hee that doth that which is euill, is no counterfeit, but a wicked man indeed.

*Answ.*

1 Thel. 5. 22.

*Ans.* 1. There are many indifferent actions in themselves, which yet have an appearance of euill, by the doing whereof a man mayaine wickednesse.

2. In many euill actions there is a two-fold euill. First, the euill it selfe that is done: Secondly, the euill that is signified by that which is done. As in *Iosephs* swearing by the life of *Pharaoh*, in *Peters* Iudaizing, in *Iehoshaphats* ioyning with *Ahab* in affinitie, and society of warre: besides the euill of the actions themselves, there is a further euill signified, namely, that *Ioseph* is as prophane as the *Egyptians*, *Iehoshaphat* as idolatrous as *Ahab*, *Peter* as superstitious as any of the *Iewes*. Now, howsoeuer they that doe euill are indeede euill in regard of the first kinde of euill, yet not in regard of the second. When a professor weares long hayre, hee doth euill, but yet hee is not euill in that kinde of wickednesse, which this action seemes to import. For to weare long haire is commonly a badge of a royster, or ruffian, yet the professor is not such a one indeede. And therefore he makes shew of that euill to be in him, which indeed is not. For, as a man may be-lye himselfe in words, as hee that told *Dauid* hee had slaine *Saul*, when indeede he had not; so also in his deedes, which also haue their language. And this is, when wee doe some lesser euill, that carries with it a foule note, and shrewd suspition of a greater euill, of the which yet we are innocent. If *Ioseph* with his mouth should haue said, I care for the true God as little as the *Egyptians*, who seeth not but that hee should haue fained that wickednesse to bee in himselfe, which in truth was not? Now, by swearing by *Pharaohs*

2 Sam. 1.

2. Simulation.

Machiauels  
Maxime.

Pro. 2. 3.

Reuel. 9. 8.

raohs life, in effect he said as much.

These be the deceits of *Disimulation* : The deceit of *Simulation* is specially that, whereby men make shew of that grace and godlinesse which either they have not at all, or else not in that measure they make shew of, being specially swayed with the sinister respects of gaine and glory. To make shew of more grace then indeed is, may be incident to the godly: but to make shew of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked. With whom that mischieuous *Machianilian* precept so much prevaileth; *That vertue it selfe should not be sought after, but onely the appearance; because the credit is a helpe, the use a cumber.* Wherefore as *Iakob*, to get *Isacks* blessing, put on *Esaus* cloathes; so doe these hypocrites, to get the blessing and praise of men, in outward habite apparrell themselves like Christians. And as *Iakob* thereby deceived *Isack*, so doe these oftentimes the most iudicious Christians; like as the figge-tree with her leaues deceived *Christ*, and as the empty boxes in Apothecaries shops; with their faire titles written vpon them, deceive the ignorant commers in. Though their hearts be base, and vile earthen pots, yet they must be over-laide with the silver drosse of glozing, and glorious wordes. Thus hypocrites speake not *out of*, but *contrary to* the abundance of their hearts. When their lips, like good mens, scatter knowledge, their hearts at the same time, naughtinesse. They know themselves to haue *Lions teeth*, and yet *womens haire* must on; to bee *Wolues*, and yet the *sheepes cloathing* must on;

on, to be dragons, and yet the *lambes harnes* must on;  
and that as once among the Iewes many rude vn-  
lettered and vn-nurtured rustickes wore the rough  
garment of the Prophets; namely, to *deceive*. Some  
Painters have had such a gift in the lively expres-  
sing of the formes of Birds and other Beasts, that  
true Birds and living Beasts have beene deceived in  
taking them for their mates. But the hypocrite puts  
downe the Painter: for by his glozing and glister-  
ing shewes, in all outward workes he doth so per-  
fectly resemble the true Christian, that hee decei-  
ueth not, as the Painter, silly Birds, but reasonable  
men; yea, learned and experienced Christians.  
Whence it commeth to passe, that as the Horse  
neighed at the picture of a Horse, as if it had beene a  
true horse, and as the Calf in the Epigramme, went  
to sucke the teates of a painted Cowe; so even some-  
time the wisest Christians, alike deceived with the  
counterfeits, embrace and entertaine them as their  
fellowes, thinking to sucke some sweetness out of  
them: for as the *Egyptian* Iuglers outwardly  
represented *Moses* miracles, and so deceived *Pha-  
raoh*: so doe hypocrites the pietie and zeale of Chri-  
stians, and thereby beare the eyes of the godly.  
Nay, oftentimes, as false gold in glistering goes be-  
yond true; and once their hyred mourners in la-  
mentation, beyond the deceased parties owne  
friends; and fawning flatterers in outward com-  
plements of friendship, beyond true friends them-  
selues; so may hypocrites in outward workes seeme  
to carry it away from the soundest Christians. Hy-  
pocrisie, though it be but the Ape of Christianitie,  
and

Ezech. 13. 4.

Allan.

Hypocrites  
outwardly may  
goe as farre (if  
not further)  
then the best  
Christians.

*Ut qui conducti  
in funere plorant,  
dicunt & faci-  
unt propè plura  
dolentibus ex a-  
nimo.* Hor.

*Adulatio quam  
similis est amici-  
tie? non imita-  
tur tantum il-  
lam, sed vincit  
& praterit.*

Senec. Ep. 45.  
*Ingeniosior est  
ad excogitan-  
dum simulatio  
veritate.* Plin.



Luke 18.

Esay 58.

Matth. 6.

α. παυλ' 281.

1 Cor. 9. 28.

ὕπαινα? ω

τὸ σωμα.

Hypocrites  
may suffer mar-  
tyrdome.

Psal. 44. 21. 22.

Quid est nouit  
occulta? que  
occulta? &c.

and propoundeth it onely for outward imitation; yet heere for all that, the *imitation* exceedeth in some points the *simple*, the *picture*, the *patterne*. Is the true Christian *hot* in prayer? he will *sweat*: Is he *something* more *sorrowfull*? he will *weepe* and *blubber*. In preaching *cries* he? he will *roare*. In hearing doth he but lift vp his *hand*? he will lift vp his *voice*. Doth hee but *sigh softly*? he will *cry out amaine*. Doth he *run*? he will *gallop*. Doth the true-hearted *Publicane* looke with his eyes on the ground? the hypocriticall *Jewes* will hang downe their heads like *Bull-rushes*, when yet their hearts stand vp right enough. Doth *Timothie* weaken his constitution by abstinence? the *Pharisee* will neuer give ouer till his complexion be wholly withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheek? the *Iesuite* will martyr his sides with his seuerer discipline of *Scorpions*: Whether wil not pride and vain-glory spur on the hypocrite. Gods glory carries the sincere Christian no further then to *Martyrdome*; there is the highest pitch of outward workes, performable by a Christian; and yet vaine-glory driues the hypocrite thither also. As Saint *Austen* notably shewes, writing vpon those words of the *Psalmist*; *Thou knowest the secrets of the heart: that for thy sake we are flaine continually*. What meanes this (saith the learned Father) he knoweth the secrets of our hearts? what be these secrets? Surely these, that for thy sake wee are flaine all the day long. Thou and I may see a man to be flaine; but why hee is flaine thou canst not tell: This God knowes; it is hidden from

“from vs, euen in the very Catholique Church:  
 “Think ye there neuer were any Catholiques, or  
 “that now there may not be some, that would  
 “suffer onely for the praise of men? If there were  
 “not such kinde of men, the Apostle would not  
 “haue said, Though I giue my body to be burned,  
 “and haue not charity, I am nothing. There may  
 be some therefore that may doe this, rather in the  
 vanity of boasting, then in the sincerity of loue.  
 So farre *Austen*. Whereby it may easily appeare  
 how strange are the feates and saynings of mans  
 deceitfull heart. Iugglers delusions are more easily  
 espiable then these of a false and sayning heart.  
 Hence it is that in Scripture hypocrisie is compa-  
 red to *leanen*, which our eyes cannot distinguish from  
 dowe by the colour; but onely our palate by the taste.  
 Our hands are more competent Iudges for these de-  
 ceiuers, then our eares; which will soone be bewit-  
 ched with their goodly, and glorious words. But  
 let vs begin to handle them but a little, and presently  
 we shall feele such a roughnesse, such a thorninesse,  
 that wee may truly say, *The voice of Iacob; but the*  
*hands of Esay.*

And thus much briefly for the first branch of this  
 doctrine of the hearts deceitfulness. The vse where-  
 of is two-fold.

First, to teach vs wisdom and warinesse in gi-  
 uing entertainement in our hearts to others; that  
 wee doe not presently set open the doores to let in  
 all. No, though they be such as some commended  
 vnto vs, with all the grace that outward shewes can  
 lend them. Otherwise, it wee be negligent herein,

Potes enim vi-  
 dere mortificari  
 hominem: quare  
 mortificetur nes-  
 cis? Deus hoc  
 nonie. Res in  
 oculo est, &c.  
 qui causa huma-  
 ne glorie pate-  
 rentur.

Qui hoc facerent  
 iustitiam magis  
 quam dilectione.

Luke 12. 1.

812. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.

Vse.

I

Jerem. 42.

Rom. 16. 18.  
2. Pet. 2.  
Coloss. 2.Matth. 7. 16.  
interpreted.

as once the Patriarkes by their readinesse to hospitalitie, instead of men, receiued holy Angells; so we contrarily, by our readinesse to beleue, making our hearts common Innes for euery one to lodge in, instead of holy Angells, may quickly receiue the foule and filthie Fiends: for false prophets themselves, as *Christ* tels vs, come in *sheepes cloathing*, and so the Diuell himselfe *transfigured into an Angell of light*. How humbly did those captains present themselves before *Jeremy*, desiring his praiser, his counsell, and promising obedience? and yet they had resolved before-hand what to doe, and did but dissemble in their hearts, in their so religious a shew of coming to the Prophet. How easily may good *Jeremie* be deceiued with such faire shewes? In the Apostles times did not the false Seducers, which serued not the Lord *Iesus*, but their owne bellies, yet with faire and flattering speech deceiue the hearts of the simple, and make marchandise of their soules? Did they not make great shewes of more then ordinary humility and mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Proselytes, with which that of the Pharisees may not compare? Try wee then the Spirits before wee trust them: for though men may compose their faces and fashions to shew so great shewes of pietie, yet for all that *saueu* abominations may lye couched in their deceitfull hearts. And therefore, when our Saviour tels vs, that *by their fruits we shall know false Prophets*, hee meaneth not so much the fruits of their lings, which in our ward appeare, and in the iudgement of men, may be at good



good, as the true Prophets; (for they come in sheepes cloathing) as of their doctrine. That wee must heede specially, trying it by the word, and not bee carried away with the pompous ostentation, either of their words or workes.

So also among our selues, wee must not presently reach forth the right hand of fellowship to euery one that beginneth to cry, Lord, Lord; but first we must weigh them in the ballance of the Sanctuary, to see whether they be current mettall or no. *Iehues* question is fit for all good Christians, to propound to such as *Iehu* was, before they admit them into their society, *Is thy heart upright?* As Christ would not trust some that seemed to trust him, because hee knew them well enough, so neither should wee, because wee doe not know them. See how scrupulous the Christians were at first to receiue *S. Paul* into their company, which was not so much *dainty nicenes*, as *inst cautelonnesse*, whereto the deceitfulnesse of mans heart doth necessarily vrge vs. It is not good indeed to wrong any man with *groundlesse suspicions*, so neither is it good to wrong our selues with *ouer-easie credulitie*. The same spirit that saith, *Charitie beleeneth all things*, saith also that a *foole beleeneth all things*: And *charitie* is no *foole*. As it is not *easily suspicious*, so neither *lightly credulous*.

Secondly, we must all take notice of this corruption of our hearts, whereby we are ready to deceiue our brethren, what by *feigning*, what by *dissembling*. As Saint *Iohn* speaketh of sinne in generall, so I of this particular, if wee say we haue no deceitfulnesse of heart, wee deceiue our selues, &c. Wee are

D

ready,

2 King. 10. 15.  
Iohn. 2.

Acts 9.

1 Cor. 13.

1 Iohn 1.



Pfal. 50. 5. 17.  
18. 19.

Pfal. 50. 16.

*Hypocritarum  
maculam non  
habere aut pau-  
corum, aut nul-  
lorum. Aug. de  
temp. ser. 9.*

ready to take notice of this in others, and wee may heare foule mouthed persons casting the asperſion of hypocriſie vpon ſuch as deſerue it farre leſſe then themſelues. For theſe *carnall and looſe Goſpellers*, they, of all others, are the groſſeſt hypocrites, that in their outward profeſſion they make in the publique worſhip of God, haue a *forme of godlineſſe*, but indeed haue *denied the power thereof, being reprobate to euery good worke*, that by making couenant with God in ſacrifice, ſeeme to be Saints, yet by breaking couenant in their ſlaunders, thefts, adulteries, ſhew themſelues to be Diuels; and therefore as the Diuell in the Goſpell was commaunded ſilence, when hee began to take the name of Ieſus into his mouth, ſo alſo theſe, *What haſt thou to doe to take my name into thy mouth, &c.* And yet theſe hypocrites, that can not ſee the huge beame of hypocriſie in their owne eye, muſt needs be tampering with the little mote in their brethrens. O that once wee could learne to leaue this prying into others, and turne our eyes vpon our ſelues; for the Prophet heere ſaith, *The heart* not of this kinde of men, or that, but in generall challenging vs all, *The heart is deceitfull*. Either then denie thy ſelfe to bee a man, or confeſſe thy deceitfulneſſe. And indeede whoſe heart is there that can pleade guiltleſſe? who can with good conſcience before Gods tribunall ſay, I am not ſowred with this leauen? nay, how true is *Salomons* complaint, *Euery man boaſteth of his owne goodneſſe, but who ſhall finde a faithfull man?* as in that one particular of *liberality*, ſo in the generall of Chriſtianitie, that performeth full out as much in workes, as he maketh ſhew of in words,

words. Such a one is a black Swan, an odue man, scarce one of a thousand, to be wondred at with our Saviours *Ecce, Behold a true Israelite, &c.* How many covers and curtaines hath euery ones heart drawne before it to hide it selfe? The eyes, the forehead, the countenance lye often, the tongue how often? who can say of all that euer he hath written, that *S. Paul* of his Epistles to the Corinth: *wee write no other things then those you read?* that is, that which you read written is indeede written, as well in our hearts, as in this paper; and so of his speeches, and countenance, I speake no other things then those you heare, I haue no other face then that you see, which as the painted strumpet cannot say, so neither can the guilefull dissembler that painteth ouer his malicious and dogged countenance with laughter, and sweete smilings, and such like semblance of faire and louely lookes; Ransacke we therefore our owne hearts, and finding any of the vizors of deceitfulnessse, let vs take them off by repentance. This is the best vn-casing of the Hypocrite; namely, when he shall vn-case himselfe: not when God shall vn-case him by iudging him; but when he shall vn-case himselfe by iudging, and humbling himselfe: not when God shall doe it by *condemnation*, but *himselfe* by *reformation*: not when God shall wash out thy painings with the dashing tempests of his iudgement, but when thy selfe shalt wash them out with the sweete dewe of thy repenting, and weeping eyes, being angry with thy selfe for former deceit, and now turning shadow into substance, shadowes into truth, a double heart and clouen tongue, into a heart

John 1.  
*Multis enim simulationum inuolucris tegitur, & quasi uilis quidam ob- tenditur unius- cuiusque natura freni, oculi, uultus per sepe men- tiuntur, oratio uero sepius.*  
Tull. ad q. fra- trem.

2 Cor. 1. 13.  
interpreted.

The best vnca-  
sing of the hy-  
pocrite, is  
when he vn-  
cases himselfe,  
and so pre-  
uents Gods  
vn-casing.

Opplexit omnia  
non simulacris  
nec imitamentis,  
sed luctu atque  
lamentis ueris  
& spirantibus.  
Gell. noct. Att.  
l. 7. c. 5.

Itaque cum agi  
fabula videretur,  
dolor actus  
tutus est.

of simplicity, and lips of sincerity. *Polus* an actor on the stage, in the representation of griefe, remembring the death of his owne sonne, fell from his personate fayned mourning to weeping in good earnest, and to cry out amaine in the bitterness of his spirit: so shouldest thou, who hitherto, as an actour on the Stage, onely to please men, hast made semblance of repentance; fall from thy fictions to repent seriously, and in good sadnesse. But alas, how many of vs doe quite contrary to that of *Polus*? for he performed the truth of that, whereof onely the *imitation* and resemblance was expected; we onely the *semblance* of that, whereof the verie *truth* it selfe is expected. He wept indeed, when he was thought onely to counterfeit: we counterfeit griefe, when we are, at least would be thought, to grieve indeede. But it shall be best for vs to imitate him, and in the midst of our *histrionicall* and *hypocriticall* repentance, to turne to the true practise of repentance, plucking off our vizors, and making our owne faces as faire as our vizors. It is fearefull, which sometimes is reported to haue fallen out, when among a company of counterfeit Diuels on the Stage, the true Diuell shall come in and chase away these fayned: but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it selfe at length commeth, causing all those shewes to goe away, as the body the shadow.

Thus, if thine owne hand shall vnmaske thee, it shall bee for thy credite, and comfort; if not; but thou wilt rather stay, till Gods hand come to vnmaske thee, (for certainly euery hypocrite,

masked either by God or himselfe ; O nappie bee that by doing it himselfe, can saue both God a labour, and himselfe paine! Thou shalt find how fearefull a thing it is to fall into the hands of God, which shall plucke thy maske from thy face, and thy head from thy body, both at once ; he will vnuizour and vncolour thee thou coloured hypocrite, he will strike thee thou painted wall, to thy shame and confusion; it may bee in this life, by giuing thee ouer into the hands of Sathan, and the power of his temptations, that thou shouldest fall into Apostacie, and with *Demas, imbrace the present world.* For such as professe onely in hypocritie, and together with their outward profession of the truth, receiue not inwardly the loue of the truth, vnto such the Lord shall send *the efficacie of error, that they should beleue lyes.* But if, in this life, God thus detect not thine *asses eares* vnder thy *Lyons skin*, assuredly he will do it thoroughly in the life to come at the last day, when hee shall

Acts 23.3.

2 Tim. 4.

2 Thes. 2.

strip thee starke naked of all thy *cloakes of craftinesse*, wherewith thou veiledst thy shame

here, and present thee before that

generall assembly, as it were

on the Stage, a laughing

stocke to Men and

Angels.



## CHAP. III.

*Of the deceit whereby wee iudge our selues not to be so euill, as indeed we are.*

2. Part of hearts  
deceitfulnesse,  
selfe-deceit,  
which is,

Two-fold.

1. In the mind  
and affections  
ioynly, shew-  
ing it selfe in  
four things.

1. In iudging.

1. Of our per-  
sons: where  
three deceits.

1. Deceit is,  
That we are  
not so ill as  
we are; either  
in regard of  
the time.

**W**E haue briefly runne over the former part of the hearts deceitfulnesse, whereby it deceiueth *others*, not it *selfe*, with the seuerall parcels thereof: now we come to the second part of deceitfulnesse, and that farre more deepe and dangerous then the former; namely, that which wee may call *selfe-deceit*, wherby we deceiue euen *our selues*, sometimes together with, sometimes againe without, deceiuing others besides.

This deceitfulnesse may be considered either in the minde or affections *ioynly together*, or in the affections *separately*, and *by themselves*.

The former deceitfulnesse shewes it selfe specially in foure things: 1. in *iudging*: 2. in *perswading*: 3. in *promising*: 4. in *practising*. For the first, which is in *iudging*, though it may seeme that iudgement belongs properly to the mind, yet because here the affections interpose themselves, and the erroneous iudgement of the minde commonly receiueh it tincture from the affections, I doe therefore equally interest both the *minde* and *affections* in this first *deceit*. Now the deceit of the heart in iudging, is either in iudging of our *persons*, or of our *actions*.

In iudging of our *persons* there are specially three *deceits*; whereof the *first* is, when we thinke, through pride and ignorance, that wee are not so bad, as in truth

truth we are. And this deceit is not onely in regard of that wee iudge of our selues for the time *present*, but also *past*, and to *come*.

For the time *present*, how many are there, grosse-ly tainted with many horrible Sinnes, which yet in no case they will be brought to see or acknowledge? nay, so far are they blinded through *selfe-loue*, and *selfe-deceit*, that they will bee at daggers-drawing with any that shall offer to lay such matters to their charge. The Pharisee cackles and crakes in the Gospel, that hee is not *vnjust*, nor an *extortioner*, hee thought himselfe free enough from those sinnes, and yet our Sauiour, who could not be deceiued, fasteneth this imputation vpon that whole *Tribe*, that howsoeuer the out-side of the cup and platter were very exquisitely mundified, yet the in-side was full of *rauenings*, and *wickednesse*. Whereupon hee exhorteth them by Almes to make cleane those Dishes which euen swimmied with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of Widdowes houses through colour of long prayers; by teaching children euen to starue their owne parents; to offer to the Altar, that is indeede, to their paunches and purses. Was not this vniustice and extortion; and yet because it was something more cleanly carried, and not so grosse, and apparant as that of the *Publicanes*, or common theeues, therefore he blesteth himselfe in a supposed freedome from that sinne, and triumpheth, saying, *I am no extortioner, no vnjust person*: Nay, out of thine owne mouth shalt thou be iudged, thou deceitfull Pharisee; That shall cast thee: For, when after thou sayest

1. *Present.*

Luke 18. 11.

Luke 13. 39.  
verse 42.

Prou. 22. 2.

Mal. 3. 8.

sayst, *nor as this publican*; is not this shamefull iniurie for thee to *judge another mans servant, that standeth or falleth to his owne Master?* And when afterward thou gloriest in thine owne vertues, of fasting and paying of tythes, as though by these things thou hadst deserved to bee kept by God, from breaking out into the scandals of adultery and extortion, art not thou an extortioner in the highest degree, that goest about to extort and wring from God himselfe his most pretious treasure, his glory, which hee will not giue to another? Thus many, with the Pharisee, thinke themselves innocent enough of theft, and such like crimes, and will wish they could no more bee touched with other sinnes, when indeede they haue their hands very deepe in these transgressions; vsually robbing their brethren of their good name, which being aboue siluer & gold, the theft thereof must needes, proportionably, be aboue the theft of siluer and gold, which is punished with the gallowes; nay, robbing God himselfe of his worship; of his Sabbath, the time, and of his *Tithes*, the props of his worship. What a mockery is it then for thee to talke of paying man his dues, when thou denyest God his? Or is it theft to rob thy fellow subiect, and not to rob thy King, and Soueraigne? So againe, we may heare others purge themselves of couetousnesse, as though they were not at all giuen that way, onely vpon this ground, because they are no mitching and scraping niggards, but rather wastfull and riotous prodigals. Not considering that their prodigality cannot bee vpheld, but by couetousnesse, in seeking for more then

then God hath allotted, and that by vngodly and vniust practises. So others free themselves of pride, onely because they exceed not in their apparell, as others, when yet inwardly they are swollen with selfe-conceit, and no men thinke better of themselves, then they doe. Our ruffling and swathing cutters, with whome a *word* and a *blow*, a *hyc* and a *stabbe*, thinke themselves of an *heroicall* spirit, and in no hand would indure the imputation of Pusillanimie, of basenesse of minde and cowardize. Yet the truth is, they are most base, and vile cowards, flauishly yeelding to their owne vile affections, which to overcome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous spirit, then to pursue so egerly the reuenge of euery pettie iniurie, which the Apostle disgraceth by a word that signifieth *infirmities*, and *lasse of victory*. If it were true valour, why should not they bee as hazardous of their estates and liues, for Christs sake and the Gospell, when occasion requires? But then none so faine-hearted and dastardly as they. Infinite were it to follow all the particularities, whereby this deceit might bee exemplified. Of all others this is the most generall branch thereof, when men thinke they haue not such and such corruptions, because they feele not the powerfull operation of them, by reason of Gods restraining hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee so moderateth and bridleth many corruptions, as pride, lust, cruelty, &c. that they breake not forth. Hence such men deceitfully imagine that

1 Cor. 6. 7.  
ἡττημα.



that they are framed of some purer molde, and are of a better nature and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lyon were no Lyon when fettered that hee cannot rampe; or a Theefe no theefe, when manacled that hee cannot steale; or the stone no stone, when so bedded in the bladder that it cannot greatly vex. Left therefore, wee deceiue our selues in this poynt, it standeth vs in hand, diligently to examine whether the *rest* and *silence* of our corruption be from the *restraining*, or the *renewing* spirit, from the grace of God *suppressing* it, or *oppressing* it, from want of a *minde disposed*, or of an *occasion* to be *proposed* for the drawing forth of the corruption?

2 Past.

Mat. 23.

As thus we are deceiued in iudging of our selues for the time *present*, so also *past*, and to *come*: for the *time past*, wee haue an example in the *Pharisees*, that said, if they had liued in the dayes of their Fathers, they would not haue murdered the Prophets, when yet their bloody persecution of *Christ*, that taught no other doctrine then that which the Prophets of old had done, might sufficiently discover the deceitfulnesse of their hearts in this kinde. Thus what wicked miscreant is there, that will not be ready to cry out vpon the high Priests, the Iewes, and trecherous *Judas*, with the rest, that had their hands in *Christ*s blood; and as for them, if they had then liued, they would haue taken *Christ*s part against the *Jewes*, and so *Hooper* and *Bradfords* part, against *Bonner* and *Gardener*? A likely matter, they now make so much of those in whom the pietie and zeale of those holy martyres

martyres is reuiued. Assuredly, he that now vnder the Gospell, sheweth a spitefull and malicious minde to a good and holy Christian, well may hee deceiue himselfe, hee shall neuer deceiue mee so farre, as to make me thinke otherwise, then that if he had liued in holy *Hoopers* dayes, hee would haue beene ready, with the forwardest, to haue carried a taggot to his stake; yea, if he had liued in Christs dayes, hee would haue beene ready to haue driuen in the first naile into his body. Certainly an *Herod* and *Herodias* to *John Baptist*, would haue beene an *Ahab* and *Iezabel* to *Elias*. And yet I make no question, but if one had asked either *Herod* or *Herodias* what they thought of *Ahabs* and *Iezabels* dealing toward *Elias*, and what they would haue done in like case, I doubt not I say, but they would haue condemned them to the very pit of hell, and made many goodly protestations, that if they had then liued, they would haue done farre otherwise: But in asmuch as they did the same things to a new *Elias*, the *Baptist*, that came in the spirit and power of *Elias*: it was thereby euident what they would haue done to the olde *Elias*.

Lastly, we deceiue our selues in regard of the time to come, when we will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into those grosse and scandalous sinnes which hitherto we haue auoyded: thus many will not sticke *Thrasonically* to boast, that if *Papery*, and persecution of the truth should againe re-enter, yet they would neuer shrink. But a notable example for this purpose is that of *Peter*, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that hee

3. To come.

2 King. 8. 13.

hee could not belieue *Christ* himselſe, the God of truth, fore-warning him of his three-fold deniall; he could not be perſwaded there was ſo much wickedneſſe in his heart. So *Hazael*; when the Prophet tolde him he ſhould cruelly rip vp the women with-child, and daſh their children againſt the ſtones, as thinking better of himſelſe, then that euer hee ſhould breake forth into ſuch outrage, answered, not without ſome indignation, *What, am I a Dog?* Yea, that thou art *Hazael*; & ſo naturally are all the ſons of *Adam*, in their vicious qualities worſe then dogs, beares, tigers. And thus, if our own hearts deceiue vs not, ſhall we iudge of our ſelues, that there is no ſinne ſo odious vnto which of our ſelues we are not ſufficiently inclinable. For *originall ſinne*, in which we are all bred & borne, containeth in it ſelſe the *ſeeds* of all ſinnes, that fearefull ſin againſt the holy Ghoſt it ſelſe not excepted. And therefore by reaſon of this ſo corrupt & rotten a nature, we haue a diſpoſition, euen the beſt of vs, to the vileſt and moſt loathſome ſins. One would haue thought that the Diſciples in regard of their education and nurture, both vnder their *Parents*, in honeſt and frugall trades, and vnder our *Sauour*, in holy and ſpiritual learning, ſhould haue bin far enough from *ſurſetting* and *drunkenneſſe*, the ſins of *ſwaggerers*, and not of ſober, ciuill men, much leſſe godly & zealous miniſters. And yet vnto them our *Sauour* addreſſeth this admonition, *Take heede vnto your ſelues that your hearts bee not made heauie with ſurſetting and drunkenneſſe*. For they had in them the common poiſon of nature, & ſo were obnoxious euen to the moſt ſhamefull and reproachfull euills. And yet for all this

Luke 21. 34.

this, whose heart is there free from this deceit, of thinking himselfe free enough, and far enough from many, specially hatefull, and ignominious sinnes, as murder, theft, adultery, periury, apostacy, and such like? Would not *David* (thinke we) as well as *Peter* admonished of his future deniall, haue made strange of it, if it had beene told him before-hand, thou shalt defile *Bathsheba*, murder *Uriah*? Would he not haue answered with *Hazael*, *What am I a dogge?* This deceit is exceeding dangerous, and therefore take wee heede of it. For, whence is it, that men oftentimes, as it seemeth of milde and gentle natures, breake forth into great rage, euen vnto murder; and againe men of chaste behauiour into filthy and brutish vncleanesse? Whence is this I say, but from this deceitfulnesse of our hearts, whereby we perswade our selues, that our nature is not so far venommed, that it should be likely to bring forth such pestilent evils; and therefore growing secure, and remitting of our watchfulness, we are the more easily overthrowne. Indeepe some sinnes there are to which we are not so much tempted, as others (as *Luther* said of himselfe, that he neuer felt himselfe tempted to couetousnes;) yet there is no sin but we may both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it selfe. As the *Apostle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler sins, vpon this ground, *Considering thy selfe that thou mayest be tempted*, euen with a powerfull and preuayling temptation, to fall into thy brothers sinne. The vse then of this poynt is to take heede of this deceit, and knowing our selues  
what

Gal. 6. 1.  
interpreted.

Vse.



What wee are, to tremble and to feare euen those  
 finnes, which wee least suspect, and whereto wee  
 finde not our selues so properly carried, as to others.  
 We would be loath to trust a Beare or Wolfe, or a-  
 ny such like Beast though by culture and manu-  
 rance in their youth their in-borne fiercenesse bee  
 something mitigated. Still their naturall dispositi-  
 on sticks to them, and that will teach them to doe  
 mischief. Why then should wee repose any such  
 confidence in our selues, that wee shall neuer lath  
 out into such and such evils? Wee haue a Schoole-  
 master within, that naturall corruption that cleaues  
 so fast vnto vs, that will be ready to teach vs, yea to  
 urge and force vs to the verie height of iniquity.  
 Few will so trust their bodies, though neuer so  
 sound and healthy, but that they will feare euen  
 the most dangerous diseases, as the pox, the plague,  
 and such like infections; for that they know that  
 euen the bodies of the best constitution haue matter  
 within; euen for the vilest disease to worke vpon.  
 Assuredly thy *Soule* is a farre more fruitfull *seminary*  
 of *Sinnes*, then thy *Bodie* of *Diseases*. Why then  
 shouldest thou suffer thy selfe to be deceyued more  
 in the one then in the other? The Heathen Philoso-  
 pher commended this meditation to his Schollers  
 in the hearing of others faults, *haue I done any such*  
*like thing?* A good meditation; but yet, in case this  
 question greatly trouble vs not, let vs add this other,  
*may I not doe the like, or worse?* This is the holy feare  
 Gods children should haue of themselves continu-  
 ally. Such as was that in the eleauen Disciples, who  
 hearing Christ fore-telling. *One of you shall betray mee,*  
 euery

*Numquid ego  
 tale? Plato.*

*Prou. 28.*

euery one in a godly *iealousie* & suspicion of his own naughty heart, cryed out, *Master, is it I? Master, is it I?* heere euen *Peter* himselfe, that a little before could not thinke his heart so vnfound, as to be fit to bring forth the *mishapen brat* of *fearefull deniall*, now (happily something schooled and cooled by the former so vehement and confident perdition of *Christ*) feareth the *ougly* and *terrible monster* of *fearelesse* and *faithlesse betraying*. In this latter feare imitate wee *Peter*, and not in his former presumption: for when once we shall entertaine this deceit, that there are any sinnes, which wee neede not greatly feare, then are wee nearest falling into them. And so often it commeth to passe, that whilest wee carefully watch against those sinnes, wee see our selues by strong temptations daily drawne vnto, and wholly neglect others, wee thinke not our selues so subiect vnto; escaping by watchfulnesse the greater, through this deceitfulnesse of our hearts, and the fruit thereof, our securitie, wee fall in the lesser dangers. Surely *Lot* was in greater danger of vncleannesse, liuing among the impure *Sodomites*, than solitarily in the Mount, and *Noah* was in greater danger of drunkennesse, liuing among the drunken sots of the olde world, that did nothing else but *brutishly* eate and drinke, then when there was none alieue to conuerse with, but his owne family. But yet they were in danger also in their solitarinesse, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, euill example indangered them: when from them still their *owne corruption* threat-

Math. 24.  
τὸ ἑαυτοῦ.

ned danger. But loe (examples for euer to be remembred) because in their solitarinesse, this deceit of heart tooke place; that of themselues they were not so frameable to such sinnes, and so stood not, as in times past vpon their guard, hence it came to passe, that they who got the victorie in the greater, were shamefully foyled in the lesser conflict; they that overcame two aduersaries together, the *flesh* and the *world*, were miserably overcome by one of them alone, the *flesh*, without the ayde of the *world*. O then deliuer we our soules from this deceit, and possesse wee them continually with this meditation. There is no *baggage* so filthy but my heart is a fit *sinks* to receiue; no *monster* so hideous but it is a fit *wombe* to conceive, no *weede* so poysonfull, but it is a fit *soyle* to bring forth. Hardly shall he be caught that thus feareth the snare. Indeed in euill of *punishment* that of *Iob* is often true: *That which I feared is come vpon me*. But in the euill of sinne, that of *Salomon*, *Blessed is he that feareth alwaies*; how blessed, but in escaping the sinne feared? as the opposition there shewes: *but hee that [not fearing] hardens his heart shall fall into euill.*

The deceitfulnesse of mans heart.

49

CHAP. IIII.

*Of the deceits of three senerall sorts of men, the rich  
Worldling, the ciuill Iusticiary, the loose Libertine.*

SO much of the first deceit, in iudging of our persons. The second followeth. And that is, when wee thinke our selues in good and happy estate before God, being indeed miserable; when with the Church of *Laodicea* wee iudge our selues rich and wanting nothing, when indeed wee are poore, naked, blinde, and beggerly wretches. *If any man* (saith *Paul*) *thinke himselfe somewhat, when he is nothing, he deceiueth himselfe in his imagination*. Now what greater *something* then for a man to bee happy? what greater *nothing* then to bee miserable? and so what greater deceit then this, for a man being miserable, to iudge himselfe happy; being in Gods deepe displeasure, to account himselfe to bee highly in his fauour? A deceit indeede very common, but also very dangerous: for in this case mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirsty, yet in his sleepe thinkes he hath meate and drinke; but as he awakened sees his error, and feelles his hunger, so shall the heart aroused by God, at least at the day of iudgement, see her deceit, and feelee her misery. Surely, as in the naturall dreames it is better when they bee false, they should be of fearefull things, then of ioyfull, as better for a *King* to dreame himselfe to be a *Beggar*, then contrarily for a *Beggar* to dreame

E

The second  
deceit is, that  
our bad estate  
is good: where  
there are  
Reuel. 3.

Galat. 6. 3.

Esay 29. 8.



dreame that he is a *King* : for the *King*, when he wakens, his griefe is gone, and his ioy redoubled, seeing the vanity of his dreame ; but the beggar, when he awakes, his former griefe that slept with him, awakes, and returnes so much the fiercer, in regard of the false ioy of his dreame : so is it in these dreames and deceitfull dotages of the heart . Farre better is that deceit, whereby the sonne of *God* thinks himselfe a slaue of *Sathan*, then the contrary, when the limme of *Sathan* deemes and dreames himselfe a member of *Christ* . Better it is for *Nebuchad-nezar* (being a man) through his braine distempered with melancholy, to thinke himselfe a beast, then for a beast to thinke it selfe a man : for this deceit is nothing so vsuall, nor so perillous . A mans false conceit of misery, when indeed hee is happy, may lessen his happinesse, it cannot make him miserable ; but a mans false apprehension of happinesse being miserable, is so farre from making him happy, that it makes him twise, yea, remediless miserable ; it being the first steppe to happinesse, to know our misery . Lamentable therefore is it, that this deceit being so pernicious, should be so vniuersall . Our *Sauour* tels vs, that there are but few that shal be saued : And yet if all they should be saued, that thinke they shall be saued, sure then there are but very few that shall be damned, and then the *strait* and *narrow way* is that which leadeth to hell, the *broad way* is Heauen way : for who is there, almost, that perswadeth not himselfe he shall be saued ?

Four deceits.

And heere I obserue more specially the deceit of foure severall sorts of men; the *rich Worldling*, the *ciuill*

*ciuill Inſticiarie, the looſe Libertine, or carnall Goſpeller, and the temporary Beleener; all theſe vpon their ſeuerrall, but all of them deceiueable grounds, perſwading themſelues they are in the fauour of God.*

First, the men of this world, whoſe bellies God fillſ with the hid treaſure of the earth, vpon occaſion of their outward proſperity are quickly brought into this fooles paradise of thinking themſelues to be the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eyes ſo dazeled with the outward glittering and flouriſhing eſtate of the wicked, as thereupon they are ready to ſay of them, *The generation of Gods children*, which was once *Dauids* ertour for a time: how much more then, thinke we, will the wicked thinke ſo of themſelues? *He that maketh gaine*, ſayth *Dauid*, *bleſſeth himſelfe*, namely, in this falſe opinion of his owne felicitie. And elſewhere hee ſheweth, that when *God holdeth his peace*, and doth not by his iudgements diſturbe them in their pleaſures and profits, then preſently their deceitfull heart thereon inferreth, that *God is like to them*; hee alloweth of them and their doings. That wee may free theſe men from this deceit, and diſcouer the groſſeneſſe of it, diuers things muſt be conſidered.

First, if riches be that that makes men happy, (according to the fooliſh phraſe men uſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen, the chiefe and royall ſeate of bleſſedneſſe, is ſo emptie of theſe Treasures? for there grow no mineralls, the veine of ſiluer and gold is not to be found there. And yet *God*, who there

I  
Rich world-  
lings deceit.  
Pſal. 17.

Pſal. 73. 1

Pſal. 10. 3.

Pſal. 50.

Iob 28.14.

Luke 8.

sheweth the brightest lustre of his glorie, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may serue to make them *completely* blessed. Surely, belike happinesse must be digged out of the bowels of the earth, it growes below, not above. The earth can no longer say, when it is demanded of our happinesse, as it is in *Iob*, *it is not in me*: If siluer and gold be our happinesse, then it is in the earth, and so, which is strange, it is nearer *Hell* (which the Scripture seemes to place below in the deepes) then *Heauen*, which all know to be aloft, and so nearer the *Diuell* then *God*: let me haue *heauens miserie*, take thou *hells happinesse*.

2 If this deceit be true, happinesse should rather be found in the *wilderneffe* of *India*, *Turkey*, and such like barbarous and brutish places, then in the faire *Eden* of the Church. Is it likely, that if riches were such *Pearles*, the Lord would cast them vnto such *Swine*? if such happie things, he would throw them to such *Dogs*? if the childrens bread, he would feed whelpes with them?

Ecclef. 7.13.  
interpreted.

3 Riches indeede, themselves, are the good blessings of God, and are notable instruments of vertue, as we see in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scriptures, in all whom that saying was true, *Wisedome is good with an inheritance*. *Wisedome* is good without an inheritance to the owner, but it is not so good to others, it cannot so clearly shew and manifest it selfe to them, without the helpe of this instrument. As how could *Abraham* haue shewed his hospitall and bountifull minde, in entertayning strangers, if poore? How could

could *Iob* haue declared his mercy and liberality to the poore without his riches? How could *Salomon* haue witnessed his munificence, and royall magnificence; yea, his zeale, and piety in building the temple, together with his wisdom and skill in naturall Philosophie, had not the Lord so abundantly furnished him with these helps? What then? shall we say, because riches are the instruments whereby Vertue declareth it selfe, therefore they make men vertuous? that, because a good penne is the instrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to be a fit instrument of writing well. For furnish an vnskilfull writer with neuer so good a penne, yet his fist remaines still as vnskilfull: So a good man knowes how to make vse and aduantage of riches for the practise of Vertue, as *Salomon* sayes, *The crowne of the wise is their riches*: but yet giue them a foole, and you put a sword into a mad mans hand, still he is as wicked, nay, worse then before, as *Salomon* addeth in the same place, *the folly of fooles*, namely, rich ones, *is foolishnesse*: Why, was it not foolishnesse before they were rich? yes, but not in comparison of that it is now, since they became rich. That as *wisdom* is good, that is, better, shines brighter, so *folly* is naught, that is, farre worse, more palpably discouereth it selfe, *with an inheritance*. That which *Salomon* speakes of *silence* in a foole, may as truly be sayd of *poverty* sometimes. A foole is accounted wise while poore, but let him once be rich, then his folly is foolishnesse indeede. Riches then declare whether wee be good, or no,

Prou. 14. 24.  
cleared

Prou. 17. 28.



as a sword in a mans hand, whether hee be sober or drunke : but they make vs not good ; because, as I sayd, they are onely instruments of goodnesse. And the instrument alwayes receiueth it force from that which vseth it, giueth none vnto it. Were it not absurd for a man to thinke himselfe a good Scholler, because hee hath many Bookes standing in his Closet ? or a good Musitian, because hee hath many Muslicall instruments hanging vpon his walls, when hee knowes not how to vse either Bookes or Instruments ? And yet riches are no such necessary instruments of *grace*, as bookes are of *learning*: For a man may shew as much ; nay, as *Chrysostome* hath well noted in the example of *Iob* ) more of some obedience, namely, that which we call *passiue*, in pouertie, then in riches.

4. Riches, though they be the gifts of God, yet we must consider with what hand he reacheth them forth vnto vs, whether with the right, or the left ; with what minde hee giueth them, whether in loue or in anger. For God often giueth men riches as hee gaue the *Israelites* Quayles, euen to be *thornes* to choake them. Heerein being like that King *Entrapeles*, that heaped vp most riches vpon such as hee most hated, saying, that together with their riches hee should crush them with an heauy burthen of cares. *Pharaoh* himselfe was not smitten with many of those iudgements, wherein others perished, but it was not from any speciall respect God had of him aboue them, but God himselfe, lest he should misinterpret it, tels him the reason, *for this cause I haue reserved thee*, namely, from being stricken with the

Hom. i. ad  
Pop. Antioch.

Drus. in adag.

Exodus 9. 16.  
interpreted.  
Vide Iun.

the former iudgement, not for any loue I beare to thee, but, *that I may shew my power in thee*. The Psalmist therefore excellently couples these things together, *The Lord giueth sight to the blinde, hee rayseth vp the crooked, he loueth the righteous*. To teach that the Lord may dispense these outward blessings to the wicked, but not in loue, saue onely to the righteous. Wherefore our *rich worldling* hath little cause of reioycing in his riches, vnlesse hee knew that the Lord *looked vpon him*, as *Elizabeth* speaketh of the blessing of her fruitfull wombe, in the giuing of them, euen with a sweet and amiable countenance, ready together with his riches to *deale his owne soule* vnto him. But it is otherwise: The Lord turneth his backe vpon him, euen then when his hand reacheth forth these outward things vnto him. In his *anger* hee giueth these supposed felicities to the wicked, which in his *mercy* he denyeth to the godly. He putteth them into the fatter pastures, because he meaneth to kill them, and causeth these to feed on the bare commons, because he will haue them liue still. If the stalled Oxe had reason, would he be so sencelesse, as to thinke his master loued him better then his fellowes, because of his more liberall foode? know it then thou rich worldling, God onely fattereth thee for the slaughter. Hee thus laderh thee with these blessings, that by this meanes aggrauating thy ingratitude, and impenitencie, hee might lade thee with a heauier weight of condemnation: Yea, by this meanes in his iust iudgement, as by an outward occasion, he prouoketh and stirreth vp the corruption of pride, conetousnesse, cruelty,

Psal. 146. 8.  
inlightened.

Luke 1. 15.

Rom. 2. 4.

Psal. 69. 22.

cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly shew themselves. That therefore this hid corruption may be discovered, he offreth fit matter for it to feed vpon, to worke vpon. *Judas* was couetous before he came to Christ: therefore Christ gaue him the bag to feed that his humour, to minister fuell to it, that so his rotten heart might be detected: Should not now *Judas* haue deceiued himselfe much, if hee had apprehended the office which Christ assigned him as an argument of his greater respect, as though he had reposed more confidence in him for fidelity, whom indeed he knew to be most vnfaithful? *Judas* bag was a net to catch his soule. The wickedes *Table*, though swimming neuer so much with dainties, is his snare, & his prosperity his ruine. God giueth them these things no otherwise then *Iael* gaue *Sisera* milke and lodging, that by this meanes casting them into the dead sleep of security, he might strike them through with the naile of his iudgements: or as *Ehud* gaue the present to *Eglon*, onely that he might haue an occasion to sheath his dagger in his bowels: wherefore looke how *Haman* deceiued himselfe in construing the Queenes inuitation of him to the banquet, as a matter of speciall grace; for indeed she did it onely to accuse him; alike doe these fat worldlings deceiue themselves, imputing their outward prosperitie to the fauour of God, who indeed onely giueth them these things to furnish their inditement out of them; like as once *Ioseph* caused his cup to be put into one of his brethrens sacks, that he might pike a quarrell with them, and lay theft to their charge: for God,

how-

howsoever hee hath giuen the wicked these earthly blessings, yet will he challenge them of theft and vniust vsurping of his creatures, to the which being out of Chriit, they haue no right and title. See then ye miserable mucke-wormes of the earth, how grossely yee deceiue your selues, that are so fearefull of being deceiued by others, and know that as in other regards, so in this hath our *Sauour* befooled you, that you thus lull your selues asleep in a false conceit of your owne happinesse, and sing a *requiem* to your owne soules; *Soule, take thine ease*; and yet, *sinne lies before the doores*; *this night, O foole, shall they take away thy soule*: And then, though with *Dines* ye haue been *rich in this world*, yet with him also ye shall be poore enough in the world to come: so poore, that yee shall be driuen to begge a drop of water of some *Lazarus*, to whom here you denied *crums of bread*. O extreame, and more then beggerly pouerty, when thou canst not command a little drop of water! So, fiely did the Apostle say, *Charge them that are rich in this world*, intimating that there is one riches and pouerty of this world, and of the world to come another, as *Lazarus*, poore in this world, became rich in the other world; and *Dines*, rich in this world, became exceeding penurious in the other: withall, teaching that these riches when they last longest, last no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Goe now and blesse thy selfe in thy riches and prosperous estate, as badges of blessednesse, from which holie *Agur* desired to bee blessed; fearing lest his shooe being ouer-wide for his foote, it would

Luke 12.

Luke 16.



Hebr. 12.

would but hinder him in his iourney, and his ouer-ample estate would be as cumbersome to his soule, as *Sauls* armour would haue beene to *Dauids* body. The Apostle tels thee, *God chasteneth euery childe hee hath*, and none but bastards goe vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *sonship*, namely, thy oyled and buttered paths, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of *bastardisme*? Our *Saniour* cries out, *Woe be to you ye rich men, for yee shall weepe*. What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the strait gate; and as the bunch on the Camels backe, hindring his passage through the needles eye, and therefore cries out, *How hardly shall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore shutting it vp against vs, to be the key opening it to vs; to take *weights* pressing vs downe to hell, to be *wings* lifting vs vp to heauen?

Ciuill Iusticia-  
ries deceit.

A second sort of men deceiuing themselves in this kinde, are our *ciuill Iusticiaries*, who therefore iudge themselves to be in good state to *God-ward*, because they liue without scandall, honestly, quietly paying euery man his owne, &c. If they had hence concluded, they had beene in good state to *man-ward*, the deceit had beene more tollerable; for men cannot so well challenge those that can with *Samuel* say, *Whose Oxe or Ass haue I stollen? whom haue I wronged?* but the deceit is fond, to thinke therefore God can haue no Action against thee. Alike as if thou shouldest

thinke

thinke the King can touch thee in nothing , because thou hast not sayled in any point, the Law tyes thee to thy fellow subiects , with whom thou liuest, and yet happily hast many waies faulted against the king himselfe: Thou talkest of paying men their dues; wel let it be so ; what can follow hence, but that among men thou shalt goe for an honest man ? what with God too? yes, if thou canst truly say, thou payst him his dues, the due of prayer, hearing, reading, and meditating in the word , sanctifying of the Sabbaths, the which our ciuill man neuer payeth, and therefore as thou wouldest account him vn honest , that payes thee not thy dues , so will God account thee for not paying him his. *This is true Religion* , saith *James* to the loose professor, seuering some outward duties of Religion in the first , from righteousness in the second Table , *to visite the fatherlesse and widdow, &c.* which are duties, not of Religion properly, but of *Justice* and *Righteousnesse* : and this hee doth , because this is the tryall of the truth of our Religion. By like reason and proportion may I say to the *ciuill man*, as vnreasonably diuiding the workes of righteousness in the second Table , from those of religion in the first: This is true righteousness, this is true honesty , to sanctifie the Sabbaths , to call vpon the name of the Lord, to conferre, to meditate on the word: For looke what kinde of Religion that is, which is not attended with *honesty* to men , alike is that *honestie* which is not ioyned with *Religion* to God. Now the former Religion none so ready to condemne for naught as the ciuill man himselfe : for zeale and deuotion in no case can hee away with : therefore his

Marth. 5.

owne mouth being iudge, his owne honestie which he so magnifies, and makes the only prop of his happiness, must needs be rotten and vnfound. *Vnhonest religion* is as good as *irreligious honesty*: And if in thy iudgement the former be naught, surely the latter cannot be good. Religion, or the feare of God, *Salomon* calls the *head* of all goodnesse: Honesty then without religion, is as a body without a head, euen a rotting and a stinking carrion; and wilt thou yet be so fond as to thinke it is a sweet smelling sacrifice in Gods nostrills? Heare *Christ* telling the *Pharisees*, such as thou art, that the *harlots* and *Publicans*, as if I should now say to thee, *cut-throats* and *cut-purses* should goe before them into the kingdome of Heauen. And againe, *Except your righteousnes exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of Heauen*: And if this cannot stop thy mouth, yet let *Esaies* soule cloth, all our *righteousnesse*, euen our *righteousnesse*, the Prophet includes himselfe, holy *Esaies* owne *righteousnes*, the *righteousnesse* of grace, is a *menstruous cloth*, that will rather foule our faces than wipe away the filth of them: What then is the *righteousnesse* of *Nature*? Surely, *Christ* must both *wash* and *wipe* his Disciples feete: His blood must be both *water* and *towell* too. Renounce then thine owne *righteousnes*, euen *spirituall*, much more *Ciuill*, and trust onely to his.

III.  
Libertines de-  
ceit.

The third sort of these *selfe-deceivers* are our *common* and *carnall Gospellers*, *Gospel-spillers* rather, being indeed *loose libertines*, that doe *turne the grace of God into wantonnes*: These also iudge themselues to be in good case before God; and why? because they haue beene

beene borne in the Church, and still enjoy the priviledges thereof; they haue beene washed with holy water, and are daily fed with the spirituall *Manna* of the Word and Sacraments. This was the vsuall deceit of the *Jewes*, who cried, *The temple of the Lord, the temple of the Lord*: and had nothing else to blesse themselves withall, but the cognizance of Circumcision. And our Sauour sheweth, how many at the last day shall looke for eternall life, only because they haue eat and drunke in his presence, which I vnderstand of the spirituall eating and drinking, in the hearing of the Word, and receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feasting table, to the gallowes with *Haman*. And though they flye neuer so much with *Ioab* to the hornes of Gods Altar, yet it shall not defend them from Gods sword; for the very truth is this, the man that wants the wedding garment, is no otherwise bidden to the feast by the King, then *Haman* was to *Queene Esters* feast, hee shall there finde God no lesse angry with him, then *Haman* found *Ahasbueros*, and heare that fearefull sentence, *Take him, binde him, &c.* Of this deceit *S. Iames* speaketh, when he sayth, *Be yee doers of the word, and not hearers only*, deceiuing your selues. Shewing thereby, that many, as the miserable experience euen of these times also sheweth, did therefore repute themselves in the number of Gods people, onely because they came to the Church, heard the word, and presented him with the outward sacrifices of their prayers, and praises, howsoeuer their liues, otherwise, were most vile and vicious. But *S.*

*Iames*

*Ierem. 7.*

*Matth. 7.*

*Iames 1. 22.*



Ecclesi. 5.

*James* afterward telleth these deceiuers, *If any man seeme religious, and refraine not his tongue*, deceiuing his owne heart, *his religion is in vaine*. And so doth *S. Paul* tell the Iewes that rested in the Law, and the outward letter thereof, that their Circumcision was no better then vncircumcision; as a man may say to a base Player, apparelled like a Kings sonne, that his Princes coat is no better then a beggars. It shall doe him no more good, procure him no more honour or respect. For Circumcision, Baptisme, hearing, receiuing, and all such like badges of outward profession, they are but as the outward garment of Christians, which may easily be put on by those that are none. And therefore howsoeuer these by many are thought sufficient to make them good Christians, yet *Salomon* sticks not to make them the *marks of fooles*, when there are no better then they, as when hee calleth Gods own sacrifices, the sacrifices of fooles: *be more ready to heare then offer the sacrifice of fooles*; because of this foolish conceit, which many ground vpon them. But notably doth God shake these *deceiuers* in the fiftieth *Psalme*, who for all their lying, slaughtering, whooring, thieuing, would yet needs goe for Saints, because they were diligent in the outward seruice of the temple. They thought they were very carefull members of God, when they plyed him so fast with the Sacrifices of the Law, both morning and euening; and yet God telleth them, that none were so vnmindfull of him as they, and therefore very fearefully thundreth against them; *O consider this yee that forget God, lest I teare you in peeces*: For when the truth of obedience, and power of godlinesse is wanting,

wanting, surely there is small difference betwixt an *Israelite* and an *Ismaelite*, a circumcised *Hebrew* and an uncircumcised *Philistim*, a baptised *English-man*, and an vn-washen *Turke*. Neither is the barren *Fig-tree* in Gods Orchard in any better case then is the *Bramble* in the wildernesse, In which regard *Dauid* is not afraid to call the *Elphims Strangers*, and *Sauls* Courtiers, *Heathen*, and *Saul* himselfe *Cushi*, or an *Ethiopian*, although all of them living in the visible Church, as members thereof, to shew that God will lappe them vp in the same bundle of condemnation, together with the *Heathen* and uncircumcised, *strangers from the Couenants and Commonweale of Israel*. This therefore will be but a silly plea before God; We haue gone to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not be admitted. When thou bringest to God the Sermons thou hast heard, thou bringest *Vriahs letters*, the matter of thine owne death and damnation. For therefore shall God adiuudge thee to so much sorer and seuerer condemnation, by how much thy meanes of repentance haue beene greater. Therefore shall the earth be cursed, because hauing beene watered with the dew of Heauen, it bringeth forth nothing but Brambles and Bryars. But heere our *Libertine*, besides his outward formall Church-seruice vrgeth his *faith* in the merits of *Christ*.

Psal 54.3.  
Psal. 59.5. and  
7.1. opened.

Hebr. 6.

Rom 10.

*Ans.* His faith is meere fancy: for first, *Faith cometh by hearing*, and so also it is nourished by hearing the Word, Prayer, and the Sacraments. But these men cannot tell how they came by their Faith.

And

And it is suspitious when me nhaue goods, and cannot tel how they came by them : assuredly they cannot say they came to their faith by any such means: for they despise the powerfull ministry, and to pray aright they know not, whereas true faith, the daughter of the word, cannot but with all humilitie and thankfulnessse acknowledge her Father.

2. True faith is *copulative*, it ioyneth together the whole word of God : it beleueth one promise as well as another, the promises of this life as well as those of the life to come. But our *Libertines* faith, that seemeth very strong in beleeuing saluation by *Christ*, in temporall dangers that concerne the outward man onely, cannot vphold it selfe : the reason is, for that, as their faith is a fancy it selfe, so it apprehendeth eternall saluation as a fancy, and so they can be bold enough; but *temporall saluation* being apprehended as a matter of truth, their fantastickall faith cannot lay hold of the promises thereof : these men that so confidently professe that they beleue God hath provided superabundant riches of glorie hereafter for them, cannot yet beleue that he will provide competent necessities of maintenance for this present life, whence they so tremble in their dangers. Againe, Faith beleueth the threats of the Word, together with the promises. Now, thou who pretendest beliefe of the promises, shew me thy beliefe of the threatnings : diddest thou beleue the truth of those menaces which God hath denounced against vncleane, couetous, ambitious, proude, enuious, malicious persons, and such like sinners, how durst thou then so wallow in these sinnes, that

if

if God instead of Hell had promised Heauen, as a reward vnto them, thou couldst not doe more then thou doest: Why shouldest thou deceiue thy selfe with an opinion of faith, when indeed thou beleeuest not so much as the Diuell? for hee *beleenes* [namely the threatnings of the word] and *trembles* for horror; but thou goest on in sinne, making a mocke of the menaces; and in the infidelitie of the heart, giuest them the lye, saying, no such thing shall betall thee. And so much for the three former *selfe-deceiuers*.

James. 2.

CHAP. V.

*Of the deceits of the temporary Beleeuers Faith, and feelings.*

**V**EE come now to the fourth sort of these *deceiuers*, the *Temporary Beleeuer*, described by our *Sauour* in the *Parable* of the *Stonie* and *Thornie* ground, and by the *Apostle* *Hebr. 6*. They heare the word, and are inlightned in their vnderstandings, yea rauished one would thinke in their affections: for they heare it, saith our *Sauour*, *with ioy*: where, by one of the chiefest affections, wee are by like proportion to vnderstand all the rest, euen the affection of griefe it selfe; that as they reioyce in hearing of the comforts, and other such like doctrine which requireth ioy, so when the nature of doctrine requireth griefe, they are also affected with sorrow: and therefore as the hearing of the word, with those *Israelites*, doe often euen draw

F                      buckets

IV.  
Temporaries  
deceit, touching:  
Matth. 13.  
Marth. 13. 20.  
explayned.



buckets of water, and shed riuers of teares : euen this also is to be vnderstood by their hearing the Word with ioy, because they reioyce euen in this griefe, tasting of the sweetnes of the word, & finding a comfortable relish therein. These men we see goe very farre, so that as the Apostle speakes, they are in some sort *made partakers of the holy Ghost, they taste of the powers of the world to come*, and expresse their inward grace by outward obediēce, bringing forth fruit very speedily, far sooner then others, as the stony ground is more quicke & forward then other soiles. And yet for all this, these also being rotten at the heart, are to be ranked in the number of *selfe-deceiuers*, as falsely iudging themselues to be in the state of grace. The deceitful argument whereby they thus iudga, is this:

Whosoever hath true *faith, repentance, obedience*, is in the state of grace.

But I haue these three, saith the *Temporary*: therefore I am in the state of grace.

This deceit is far more deepe and dangerous then any of the former three : for their errour was in the *ground* whereon their argument was built, not in the application thereof, as in the argument of the *rich Worldling* ; *Whosoever hath outward prosperity, is in Gods fauour* : But I haue outward prosperity. Here the deceit is in the *proposition*, not in the *assumption* : for he truly *assumes* to himselfe outward prosperity; but his *proposition* is false, that *outward prosperity is an argument of Gods fauour*. So the *Ciwill man* erres not in his *application* of ciwill and outward righteousness to himselfe; but in his *ground* that this ciwill righteousness is enough to get saluation. And so the

loose

*loose Protestant* rightly applies to himselfe outward profession, hearing of the word, &c. but his ground is deceitfull, that this is sufficient to make one a good *Christian*. But here it is otherwise. The ground of the *Temporarie* beleeuers argument is most certaine and agreeable to the Word; namely, that whosoever hath true Faith, Repentance, and Obedience, is in the state of grace; all the deceit is in the application: for the *Temporary*, when hee assumes those things to himselfe, *presumes*. His *assumption*: But I haue true faith, &c. is nothing but meere *presumption*. And therefore hee is harder to be deliuered from this his deceit then the other: for with them there needed no more adoe, then to shew the falsenesse of their *grounds*, which might easily be done; but heere the falsenesse of the *application* of their *grounds* must be discovered, which is very hard, because of the neere affinity and likenesse betwixt the Faith, Repentance, Obedience of the *true* and *temporary* beleuer: which is so great, that euen the most iudicious, and discerning Christians, cannot perfectly distinguish betwixt them. Hence *Judas* among the Disciples, and *Ananias* and *Saphira*, and *Nicholas* the *Deacon*, among them in the *Primitive Church*, till God detected them, went for true beleeuers: for this difference of these two Faiths, howsoever in *generall* wee know it as it is reuealed in the word, yet in *speciall* wee know it not, as it is in men, that wee can say before the *euent* declare it, *This man is a Temporary onely*. This is discernable onely to him that is *greater then our hearts*, and therefore knoweth our hearts better then our selues.

1. His Faith:  
both the

Iohn 2.23.24.

Iohn 6.64.

Verse 70.

Neuerthelesse the *Temporary*, if he would deale vn-  
partially in the trying of his owne heart, by the rule  
of the Word, he should easily come to espie out the  
deceit thereof.

And first as touching his Faith, it is euident it is  
not sound: for *Christ* dare not trust it; as we see in  
them that are said in the Gospel to belecue in *Christ*,  
and yet could not be beleueed by him. *Many* (saith  
*Iohn*) *beleueed in his name when they saw his myracles,*  
*but Iesus did not commit himselfe vnto them, because hee*  
*knew them all*. But of the true beleueer, *Christ* sayes,  
that hee reiects none that comes vnto him. *Judas*  
was an *arch-temporary*, and yet, that hee neuer true-  
ly beleueed, appeareth by the same *Euangelist* thus  
commenting vpon these words of *Christ*, (*But there*  
*are some of you that beleue not*) *for Iesus knew who*  
*they were that beleueed not, and who should betray him*.  
Mark how the *Euangelist* ranks the *traitor* among the  
*non-beleueers*; and how, being to giue a reason why  
*Christ* said, all of them beleueed not, hee saith *Christ*  
knew who should betray him. And more plainly  
doth this appeare afterward in *Christ*s answer to  
*Peter*, professing in the name of the whole twelue,  
*We beleue, &c. Haue not I chosen you twelue, and one of*  
*you is a Diuell*? As if he should say, no, *Peter*, all of you  
doe not beleue, though thou speakest generally of  
all. One of you is a *Diuell*. Let vs see then how this  
*temporary* deceiueth himselfe, in thinking hee hath  
that faith which hee wants. The deceitfull argu-  
ment, whereby he would conclude faith to himselfe,  
is drawne, first from the *parts* of Faith: Secondly,  
the *signes*. The *parts* of Faith are two, first, *knowledge*  
of

of the word in *generall* with assent : secondly, *application* of the promises in *speciall* to ones selfe . Both these the *temporary* thinks hee hath , and therefore also faith. First, for *knowledge*, it cannot be denyed but he may haue an excellent measure thereof ; in-  
 somuch as he may not only apprehend all the points of Religion himselfe , and be able to talke of them, but also teach them vnto others , as *Judas* did, and many others, whose plea shal be at the last day, *Lord, haue we not taught in thy name ?* And in the Parable, the Lamps of the *foolish virgins* blaze as much as the wise ones . Yet for all this there are deceits in this knowledge, wherby it is differenced from the know-  
 ledge of true Faith.

First , the knowledge of the *Temporary* is not so well grounded either vpon the *testimony of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleuer . To which may that seeme to appertain which is said in the *Gospel* , that they haue no *roote*, their knowledge is not a *rooted* and well settled knowledge : for neyth *haue they* that care which the true beleuers haue , to build themselves on the sure authorities of the Scriptures , neither yet at all doe they nourish their knowledge with an holy practise , that so they might haue a *practicall*, a *feeling*, and *experimentall* knowledge ; wherein indeed the knowledge of Faith , excelleth the knowledge even of the Diuell himselfe : for though hee excell vs, as in all other knowledge, so also in *diuine*, yet hee knowes not the chiefe poynts thereof, such as are *Faith, Repentance, Love, the presence of the Spirit*, what they be, by his owne experience, as doth the mea-

1 Parts which are,

1 Generall knowledge which is disco- uered to be de- ceitful, because neither,

Matth. 7.

1 Grounded,



nest and poorest *Christian*. Herein the poorest idioe, being a sound Christian, goeth beyond the profoundest Clearks that are not sanctified, that he hath his owne heart in stead of a *Commentary* to help him vnderstand euen the most needfull poynts of the *Scripture*. The knowledge therefore of the *Temporary* is but shallow to that of the true Christian: whose priuiledge it is, not only to know the things themselves vttered, but also intent and the meaning of God therein. *The secret of the Lord, saith David, is reuealed to them, that feare him.* This secret is hid from the wicked.

2 Not hearing.

Secondly, the knowledge of Faith is a through *heating* knowledge, which warmes a man at the very heart; working loue of the truth knowne: for *truth* and *goodnesse* differ no more then the Scale and the Print. Truth, truely knowne, stampes goodnesse in the heart. But the Temporaries heart receiues no such impressiō, stil it remains an euill and vsound heart, a nourcery of many secret corruptions, in which is no goodnesse. Therefore his knowledge is only a flame that giues *light* by *blazing*, but no sound and durable *heate* by *burning*.

3 Nor humbling.  
Job 42 5.

Thirdly, the knowledge of Faith is an *humbling* knowledge. *Now mine eye hath seene thee, saith Iob, therefore I abhorre my selfe in dust and ashes.* But the Temporaries knowledge is a swelling knowledge, puffing him vp in the conceit of himselfe.

2 Speciall application,  
which is

Secondly, for *application*, which is indeed the very pith and marrow of sauing Faith; no doubt but the *Temporary* doth in his owne conceit apply *Christ*: for *Christ* bringeth him in *threatning* kindnesse vpon him,

him, and so challenging entrance into his kingdome, even at the day of iudgement, which sheweth that hee might both live and die in this perswasion, that he was the member of Christ, and so in the application of the promises. But this conceit of his is meere deceit: for in truth hee applies nought but an *idoll*, a fanſie, a shaddow: for as the Disciples when they saw Christ on the Sea, were deceived, taking him for a walking Spirit: so contrarily, these temporarie beleeuers, when they see and heare nothing indeede but the Diuell, (*happily transforming himselfe into an Angell of light,*) yet they thinke they see, and heare Christ himself. This application of *Christ* is like to the application of bread and drinke in a dreame. Doth the dreamer therefore eate bread, or drinke beere? Doth he truly apply these things to himselfe, because he thinks so? No more dost thou eate Christs flesh, or drinke Christs blood, because thy doating braine so dreameth. *Ajax* in his frenzie tooke simple sheepe for his crafty enemies. And when hee had slayne the Cartell, thought verily hee had slaine his enemies. His deceit was great, to take sheepe for men. thine greater, to take a shadow for a substance; nay, *Sathan* for *Christ*: for, that thou dost not apprehend true *Christ*, may appeare by this, that true Faiths apprehension of Christ, is *mutuall*. It doth not so lay hold on Christ, as wee take hold of a tree, or some such like sencelesse thing, but as we vse to do in our salutations, when wee imbrace one another, there is a mutuall hold on both sides. Whence the act of the *Patriarchs* Faith in apprehending the promises, is elegantly set out by the Apostle, by the *metaphore*

March. 7.

Esay 19. 8.

Proued false,  
and

at *corinthios*,  
Hebr. 11. 13.  
inlightned.

Phil. 3. 12.

Iohn 10.

Iohn 5. 24.

Ioh. 6. 37. 38.

Luke 15.

Acts 1.

Ephef. 1.

Matth. 13.

of saluting; They saluted, kissed, or imbraced the promi-  
 ses. So that true Faith, kissing *Christ*, is kissed of him,  
 embracing *Christ* is re-imbraced of him, and it so ap-  
 prehends *Christ*, that at the same time the beleuer  
 is apprehended of *Christ*, as *Paul* sheweth in his owne  
 example. Now those whom *Christ* hath once gripd  
 with his hand, predestinating them to eternall sal-  
 uation, such no power can euer wring out of his  
 hands. *No man can take my sheepe out of my hands.*  
 Whence that, *He that beleeneth hath eternall life, and*  
*shall neuer come into condemnation.* And againe, *Hee*  
*that commeth to me, I cast not away.* For *I came downe,*  
*not to doe mine owne will, but my Fathers: and this is his*  
*will, that of all he hath given mee, I should loose nothing,*  
*but should raise it vp at the last day.* If any say, though  
*Christ* cast them not away that beleene, yet they  
 may cast away themselves: I answer, neither can  
 that be; for in the nine and thirtieth verse he saith,  
 that hee shall loose nothing that is given him. But  
 if the beleuer might cast himselfe away, *Christ* then  
 should loose something given him. As the prodi-  
 gall childe, though of himselfe hee left his Father,  
 yet is called the *lost Childe*. *Christ* then cannot so  
 loose any true beleuer, but that he sha' raise him vp  
 at the last day to eternall life. But temporary bele-  
 uers, as we see in *Judas*, may finally fall away from  
*Christ*, and go to their owne place; ergo, they were no  
 true beleuers, they apprehended onely an *Idoll* that  
 could not hold them, and not *Christ*, whose hand  
 is a sure hold-fast, neuer letting goe that which once  
 it hath seized on. The true beleuer is rooted in faith,  
 but of the temporary *Christ* faith; *He hath no rooting:*  
 and

and therefore his Faith is nought.

*Obiect.* Why then is it said, *Luke 8. 13.* these men doe belecue, if they doe not?

*Luke 8. 13.*

*Ans.* 1. The *Scripture*, in many things, speaketh according to the probable and common iudgement of men. Thus the Moone is called one of the two great lights, when indeed it is the least of all. Thus the Diuell called *Samuel*, because in his likenesse, and so thought of *Saul*. And thus the fancy of the temporary called Faith, because, having some resemblance of true Faith, it goes for true Faith, both with him that hath it, and with others. 2. They have indeed true Faith in their kinde, namely, a ioyfull assent to the truth of the Gospel; but not the *iustificing faith* of the Elect, which they think they haue.

*Genes. 2.*

But you will say, shew vs then the *deceits* of this Faith, that both the true beleuer may be deliuered from *false feare*, and the temporary from *false ioy*.

Discouered by the marks of true faiths application.

I answer 1. The true beleuer beleues with much conflicting, as in him in the *Gospel* that cried, *Lord, I beleue, helpe my unbeleefe*. The combat was not so great betwixt *Michael*, and *Sathan*, concerning *Moses* dead body, as it is betwixt *Sathan* and euery true beleuer, concerning *Christs liuing bodie*. When Faith goes about to lay hold of it, the Diuell striketh at her hands, and would plucke them away from it. Hence Faith is faine to tugge, and wrestle, even till it sweat againe. And therefore the Apostle *Paul* calles it, *the difficult worke of Faith*, because the beleuer hath such adoe to beleue; not onely in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially in

1. Conflict in beleeuing.

*Tò ἐργον.*  
*1 Thess. 1. 1.*



1 Cor. 9.

in beleeuing, wee must *beate downe* with *Paul*; but also in regard of the violent assaults of Sathan, impleading our Faith, as naught, and so often putting vs to our shifts, making vs to search, and trie our Faith, to pray earnestly for our Faiths confirmation, and so with much *feare and trembling to worke out our owne saluation*. It is nothing so with the Temporary beleeuer in his Faith. Hee findes it very easie to beleue. Sathan troubles not him, for then hee should be diuided against himselfe, who begat that presumptuous faith in him. Nay rather Sathan confirms him in this his deceit. And therefore our *temporary* doth not so suspect himselfe, doth not so trie and examine himselfe, doth not so worke out the worke of his Faith with those strong cries of feruent prayer, with that feare and iealousie, and with those bitter bickerings with infidelity, that the true beleuer doth.

2 Application of our selues to Christ, and therefore are there. Two hands of Faith.

Rom. 12. 1.

2. Faiths application of *Christ* to the beleuer, is with application of the beleuer to Christ. For faith hath, as it were, two hands. One receiuing *Christ* from God: the other giuing the beleuer to God. And both these hands it exerciseth at once. At the same time the beleuer applyeth *Christ* to his owne heart, hee applies his heart to *CHRIST*, and cleaues to him with full purpose of soule. This was notably shadowed out vnder the ceremoniall law, in the coniunction of the *sinne-offering*, which noted *Christ*, and the *burnt-offering*, which as *Paul* hath interpreted it, more specially signified the sacrificing of the flesh; the crucifying of *olde Adam*. True faith offers both these at once. But the Temporaries faith

is

is lame on that hand; which should offer the *burnt-offering*, he onely takes *Christ*, he giues not himselfe to *Christ*: hee offers the *sinne-offering* without the *burnt-offering*. And therefore applying *Christ* to himselfe, and not himselfe to *Christ*, he mis-applieth. Indeed he may make some shew of giuing himselfe to *Christ*, but in truth he reserues himselfe to himselfe: hee nourishes some speciall sinne or other in himselfe, and so giues himselfe to *Sathan*, to sin, not to *Christ*. As *Herod* gaue himselfe, not to *Christ*, but to *Herodias*, to his lust; and *Iudas* gaue himselfe, not to *Christ*, but to the bagge, and to the baggage of his couetousnesse.

3. A third property of true Faiths apprehension, is set out in *Abrahams* example, who is sayd to *hope against hope*: when the beleener is in heavy agonies, and feeleth a very hell in his conscience, yet then can he apprehend *heauen*, & with *Ionas* in the whales belly call vpon God in faith: for *faith is the subsistence of things that are not*, much more then of things which indeed are, though not in appearance. If it can giue subsistence to things that are not subsistent, much more then appearance, and visibility, to things that are not visible & apparant: so that faith can see one contrary in another, in the very depth of hell, *heauen*, in the very extremity of misery, happinesse, in the very midst of anger, mercy: and the Woman of *Canaan* *Matt. 15.* can picke comfort out of the reproachfull name of Dogge, and when nothing but war is to be seene in Gods face, yet then can it pierce through all the thicke clouds, and behold the sweet sun-shine of Gods fauour & grace in *Christ*: through the

3 Belceuing  
against sense.  
Rom. 4.

Hebr. 11.1.

Iob 27.10.

the bent browes of the irefull Iudge. can it see the yearning and relenting bowels of the compassionate Father : the eye of true Faith can looke vpon God, not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gracious*, but also *lowring*, and driving vs away with a dark and cloudy countenance: but then is our *temporaries* Faith cleane dashed out of countenance; *Will the hypocrite pray alwayes?* sayth Iob, and so, will he belecue alway? No, a little winde blowes downe the Spiders webbe of his hope. When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. Hee is like to children that come running to their father, when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them: or rather, like to dogges, which, if they see a crust in your hand, come sawning and glauering; but if they see a cudgel, and that you come toward them to strike, either they fearefully runne away, or desperately flie in your face. But the true beleueer goes further; and when there is a naked drawne sword in Gods hand, yet he dares venture and presse towards God: though the Lord set neuer so sterne a countenance against him, hee will not be out-faced, but in an holy kind of impudencie hee will out-looke him, and say; Lord, though thou looke vpon mee, as though thou wouldest slay mee, yet still will I looke vpon thee for helpe; *Though thou kill mee, yet will I trust in thee*: But in such a case the *temporaries* former iolly confidence vanisheth: heere is the triall of Faith.

Iob 13.

Thus the *temporary* deceiues himselfe in the parts of Faith. The *signes* of Faith are those *feelings*, those delights

delights & ioyes which are felt in hearing the word, in prayer, in meditating of the promises: for as in feeding vpon sweet and pleasant meate there is a *naturall*, so also in Faiths feeding vpon the promises there is a *spirituall* gladnes: and in this spirituall foode also that coniunction of *filling the heart with food & gladnesse* is true. Therefore Peter ioynes both these together, *We beleue and reioyce*: now these comforts and ioyes the *temporary* in some sort feeles. *Christ* sayes, *they receive the word with ioy*. Paul sayes, *They taste of the good word of God, and of the powers of the life to come*. The Iewes are said to reioyce in the light of *Johns* ministry. *Herod* is said to heare *John* willingly or chearefully: and hence he concludes faith to himselfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not solide, but onely superficially, onely a taste as the *Apostle* tearmeth it, no eating to any purpose; a *slipping*, no *soaking*, no through digesting; a *floating aloft* in the River of *Christs* blood, no *dining downe* to the bottome, and as it were *burying* as the *Apostle* speaketh. And this may appeare by foure *properties* of the ioy of true faith which do not at al agree to the *temporaries* ioy.

1. Property is *sincerity*, whereby the beleeuers reioyceth in the word, because of the word it selfe, and the goodnesse and holinesse thereof, but the delight which the temporary beleuer taketh in the word, is rather for the nouelty of the doctrine deliuered, or for some affection they carry to the Preacher, for some common and outward gifts, eyther of life or learning, or for his elocution, action, words, phrases in deliuery, or any such like respect. This was Saint

Augustines

2. And the signes, his ioy and feelings, discouered by their,

Acts 14.

1 Pet. 1.9.

Matth. 13.

Hebr. 6.

John 4.

Rom. 6.

1. Vnfoundnesse.



Ezech. 3.

Rom. 7. 22.

2 Sleightnesse.  
Iohn 15.1 Corint. 7.  
Esay 9.  
Psalme 4. 8.

*Augustines* delight which before his conuersion hee tooke in Saint *Ambrose* Sermons, more for the eloquence of the words, then the substance of the matter: and this also was the delight which *Ezechiels* auditours tooke in preaching. Hee was vnto them as the pleasant voyce of a Musitian, and they commended him much, but yet their hearts ranne after their couetousnesse, as did *Herods* after his incest, for all hee delighted so much in *Iohns* ministry. If his ioy in the word had beene sincere, he would haue reioyced as well in the doctrine of the seuenth commandement as in any other: but this galled him. Thus is it with our Temporary, he can delight in the word as long as it troubles him not in his beloued sins: but let it once touch him there, he spurns presently, and flings away. Therefore he delighteth not in the word sincerely, because it is the word of God, for then one part thereof would be as welcome to him as another. Now the true beleeuer, euen when the word crosseth his corruption, can yet then say with *Paul*, *I delight in the Law, concerning the inner man.*

2. True ioy is a full ioy, as our *Sauour* speaketh to his Disciples, *That your ioy may be full.* The true beleeuer so reioyceth in things spirituall, that hee wholly despiseth the ioy of things temporall, and in them reioyceth slightly and ouerly, as though he reioyced not. His ioy is a shouting ioy, such as is the ioy of haruest: *Thou hast giuen me more ioy,* saith *Dauid*, *then when their Corne and Oyle abounded.* But the ioy which our Temporary findeth in things spirituall, is nothing comparable to that in temporall. *Judas* ioy in the bagge, was aboue that hee tooke in *Christ*, and his

his Doctrine. *Herod* tooke greater delight and contentment in *Herodias* then in *Iohn*, and in the prophane damfels dauncing, then in the holy Prophets preaching. For among those many powerfull Sermons which he heard him preach; when was he euer so affected, as to say, *Iohn, aske what thou wilt, and it shall be giuen thee, euen to halfe of the Kingdome*? If the spirituall ioy of the *Temporary* were full, what need he then to fill it up with this carnall and sinfull ioy? *He that is full*, sayth *Salomon*, loatheth the honeycombe. So he that is full of this sweete spirituall ioy, loatheth the sweetest and most delicious honeycombes of the flesh or the world. But the *Temporaries* teete water after them. Hee is like those fowle, that as they flie aloft, so also they swim in the waters: which as they were vncleane vnder the Law, so also is he, for that seeming to mount vp in spiritual ioyes, he yet withall swimmeth, yea, batheth himselfe in the waters of carnall delights. Hence it is that the ioy of the *Temporary* is but an obscure and muddy ioy: for carnall ioyes mixed with spirituall, are as a dampe to put out their light, and as mud to trouble and distemper their cleare riuers; whereas the ioy of the true beleeuers, being free from such distemperature, is farre more cleare and lightsome.

3. True ioy is a *strong* ioy, according to that in *Nehemiah*, *The ioy of the Lord is your strength*. And this *strength* it sheweth specially in three cases.

1. In our *passive* obedience, in induring afflictions. Saint *Paul* giueth this reason, why the faithfull are so vnconquerable in their afflictions, still by meanes of their patience possessing their soules, *because*

Leuit. 11. 19.

3. Faintnesse: and that, Nehem 8. 10.

1. In not suffering.

Rom. 5.

Psal. 119. 92.

1 Sam. 26. 15.

Phil. 4. 7.

Mat. 13. 21.

Luke 8. 13.

2. In not obeying.

cause the loue of God is spread abroad into our hearts by the Holy-Ghost. Loe, the power of true and liuely feeling of Gods sweetnesse in *Christ* : it can make vs hold vp the head in the greatest deiections: *Except thy Law had beene my delight*, (sayth the Prophet) *I should now haue perished in mine affliction*: being overcome by the extremitie of my tribulation, I should haue done that which in effect *Sauls* persecutions bad me do, namely, renounce the true God, and goe and serue other gods. Where then there is a sound delight in the word, it keepes a man from such kind of perishing: for, as the Apostle excellently sayth, *The peace of God guardeth our hearts in Christ Iesus*, that though our troubles and crosses would plucke vs from *Christ*, yet where there is true peace, true ioy in the holy Ghost, it is so sweete and comfortable that it holds vs fast to *Christ*, and for all our troubles, makes vs to say with *Peter*, *It is good being here*: we know not where to mend our selues: but the temporary Beleeuer is not alwayes thus kept from perishing in affliction: for our *Sauour* of one kind of them sayth, that *When persecution of the Word commeth, then he is offended, and in the time of temptation departeth away*. Now true ioy, as we say, is as a fountaine of water, to refresh and relieue vs in the greatest drought, and in the most scorching heat of persecution: but the temporaries ioy is as a standing poole, which is dried vp in the heate of Summer, in persecution he shrinks, and therefore his ioy is not the ioy of true faith.

2. *The ioy of the Lord is our strength in our active obedience*, which is daily to be performed in the whole

*The deceitfulnesse of mans heart.*

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whole course of our liues. *When thou hast enlarged my heart* (saith *Dauid*) *I shall runne the wayes of thy Commandements*. Now it is spirituall ioy that enlargeth a Christians heart, euen as grieve contracts it. And when the Christians heart is thus enlarged, hee hath such fresh life and spirit put into him, that it makes him runne, euen with the feet of the Hinde, swiftly, in the Christians race. It is as oyle, wherewith the body being suppled, is the more agile, and nimble for action: as in *Iacob*, after that hee had beene soaked in this oyle, and bathed in this bath of heavenly comforts in *Bethel*, as it were a generous and manly horse refreshed with a baite in his iourney: the text sayes, that *he lift vp his feet*, that is, went chearefully, and with good heart & courage, forward in his trauell. But our temporary, after his best refreshing with the spirituall delicacies, riseth vp with those Israelites, to play, hee is as weake and impotent as before, eyther for resisting temptation, or performing any good duty. So farre is he from *lifting vp his feet with Iacob*, to *runne the wayes of Gods commandements with Dauid*. The trauellet that by the way drinks a good draught of wine, is refreshed, and thereby inabled for his trauell: if hee onely sippe of it with his mouth, still he will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary beleeuer, that onely sippes of this spirituall wine, hee cannot possibly haue *Dauids* strength, to *runne the way of Gods commandements*. Heere then is the discovery of the deceit of his heart in this kind: he feeleth often many comforts, and is sometimes in prayer, hearing, receiuing the Sacraments, and such like

*Psal. 119. 30.*  
cleered.

*Gen. 30. 1.*

G

exercises



Luke 1.79.  
interpreted.

3 Is not rising  
vp after falls.  
Psal. 4. 7. 8.

exercises euen rauished againe ; but yet for all this, the fruit of a well-ordered heart and life follows not. And therefore in truth he cannot haue any sound comfort in them, as any euidences of iustifying Faith for excellently hath *Zach.* coupled these two things together, *To giue light to them that sit in darkenes, and in the shadow of death,* (which I interpret as well of the light of ioy and comfort in the affections, as of knowledge in the vnderstanding,) and *to guide our feete into the waies of peace.* So that if once being refreshed with the warmth of this light, of this fire, wee rise not vp to walke in the wayes of peace, but sit still in the chaire of sloth, holding the hand in the bosome : it is an argument it was no true light, but only a sodaine and deceitfull flashing that shone vnto vs.

3. The ioy of the Lord sheweth it strength, in receiving vs after our falles, temptations, deuotions. As we may see in *Dauid*, in temptation and distresse feeling the absence of the spirit, and Gods estranging of himselfe from him, hee prays, *Lord lift thou vp the light of thy countenance*, striving to recouer his losse. But how, and by what argument? by the experience of the ioy which formerly hee had felt in the apprehension of Gods fauour ; *Thou hast giuen me more ioy then they haue had in abundance of corne and oile.* Loe, the ioy that *Dauid* had felt in Gods fauour in time past, set his teeth on edge after it againe : a notable property of true spirituall ioy ; it makes vs cleaue fast to God, who is the matter of our ioy, euen then when either hee is departing from vs, by withdrawing his face from our eye, or wee are departing from him, by withdrawing our necke from his yoke : we haue

an

an example in the *Apostaticall* Church of the *Israe-*  
*lites*, conceiuing a purpose of returning againe to  
 the Lord, for that it was better with her before, then  
 since her reuolt. And so the *Prodigall sonne*, when he  
 was pinched with famine, calling to minde the for-  
 mer good fare at his Fathers house, resolueth there-  
 vpon to retorne home againe. Hence it was that  
 Christ, going about to recouer the Church of *Ephe-*  
*sus*, something fallen, he puts her in mind of her for-  
 mer estate, and the happy priuiledges thereof which  
 now shee wanted: *Remember from whence thou art*  
*fallen, and repent, &c.* That is, consider what kinde of  
 estate thou wast in, in the time of thy first loue, how  
 full of peace, ioy in the holy Ghost, liberty of spirit,  
 &c. and then, repentance and doing the first works  
 will follow. For he that hath once tasted of the sweet  
 of this ioy, is so affected therewith, that with *Paul* he  
 would rather die then lose it. And therefore, fee-  
 ling it to be something eclipsed by his falls, hee can  
 neuer be at rest, til by renewing of his repentance, he  
 be againe repossessed of it. But now it is farre other-  
 wise with the base counterfeit ioy of the *Temporarie*  
 beleener. The true beleeners ioy ariseth from a  
 through apprehension of Gods mercy by Faith, from  
 a through feeling of the warmth of the *Euangelicall*  
*wine*, cheering him euen at the very heart, and ther-  
 fore this ioy obtained the chieftie and soueraigntie  
 in his soule; for the ioy in outward things was but as  
 a shadow, and in them, as before was said, he reioy-  
 ced, *as though hee reioyced not*. Hence it then com-  
 meth to passe, that sin hauing prophaned and some-  
 thing obscured his ioy, notwithstanding all outward

Hosea 2.7.

Luke 15.

Reuel. 2. 5.

Psal. 137.

Psal 77.6.

comforts in great abundance present themselves, and their service, yet they are in his account but miserable comforters: no, for all them he droupes, and hangs downe the head, and *hangs up his harps*, remembering the *comforts of Sion*, and those *sweet songs of the night*, wherewith God was once wont to fill his mouth, he begins to thinke with himselfe: O in what happy case was I, when I walked faithfully and vprightly with my God! O the sweete songs of the night, and heauenly inspirations of the Almighty! O the gracious visitations of the Spirit, and teachings of the reines in the night season! How was I then fed with the bread of Angels, and feasted with the daintiest of those heauenly delicates? Why then do I deprive my selfe of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore tasted sweetnesse? But now the *Temporaries* ioy ariseth onely from a very slight and superficiall apprehension of the promises, onely from a sipping of this wine in the mouth, and not from any operation therof at the hart: and therefore his ioy, as we shewed, was greater in outward things then in spirituall: and hence it comes to passe, that when for the retayning of these temporall comforts, he begins to fall, his spiritual ioy, by this means once interrupted, quite dyeth: for it was not of that force, to leane so deepe an impression in his heart, as that afterward hee should be affected with the remembrance thereof, in so powerfull a manner as thereby to be raysed up againe, to seeke the Lord afresh by a renewed act of faith and repentance. But the ioy and comfort of the true beleeuers had such a quickening

quickning and reuiuing vertue in it, that he cannot but remember it, euen in his more grieuous falls, and with the Prophet, in the remembrance thereof, say, *I will neuer forget thy precepts : for by them thou hast quickned me.*

Psal. 119. 93.

4 Vnseasonable hastinesse.

IV. The ioy of true Faith, is a more orderly, and leisurely ioy, it comes not all on the sodaine, but v-  
suallly by certaine steppes and degrees, in this man-  
ner. First, the beleuer sees his owne sinfull wret-  
chednes, clearely represented to his eies in the glasse  
of the Law, and thereupon agast with so fearefull a  
sight, he is in great distresse, feeling how bitter and  
burdensome his sins are : for which being thoroughly  
pricked and perplexed in conscience, and knowing  
there is no remedy but Faith in Christ, he beginneth  
to hunger for Christs righteousness, and for Faith  
to apprehend it, yawning in his desires, euen like  
the drie and thirsty ground. This Faith when at  
length he hath got by many strong and loud cryes,  
sent vp to the throne of Grace, he feeleth his minde  
calmed, and beginneth to reioyce in the saluation  
of the Lord. An example of ioy thus wrought, wee  
haue in those Conuerts of *Peter*, who were first pric-  
ked and wounded in Spirit, crying out to the Apo-  
stles for some releefe; and then afterward, hearing  
the promises, and receiuing the Sacraments, they  
were replenished with the ioy of the holy-Ghost. But  
the *Temporaries* ioy comes not so slowly, but it  
sprouteth forth like *Ionas* Gourde, sodainely in one  
night. And therefore in the Parable it is said, that the  
seed in the stony ground incontinently sprung forth.  
And in the exposition of the Parable, Christ sayes,  
that

Acts 2. 37. 38.  
46.



ἐν θεῷ.

ἐν ὑπομονῇ.

Luke 8.15.

expounded.

that *immediately* vpon the first hearing, without any touch of conscience, without any through humiliation going before, *they receiue the word with ioy*. But the good ground brings forth, as other of her fruits, so this of ioy, *with patience*, as *Luke* hath it: or as the Greeke word may beare, in *expectation*, or *tarriance*; namely, for the fit season. It is spoken (I take it) in opposition to the stony ground, which was sayd to bring forth presently vpon the receipt of the Seede. But the good ground doth rather reſtraine, or keepe in it ſelfe, doth not ſo ſuddenly put forth it ſelfe, as the ſtony ground, but retaines the ſeede within, till the iuſt time of bringing forth be come. Wherefore this ouer violent haſtineſſe, that is in our *Temporaries* ioy, and ſo alſo other of his graces, giueth vs iuſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common Prouerbe, *Soone ripe, ſoone rotten*. As in trauellers, he that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, hee ouer-takes indeede many in the way, and leaues them behinde; but at length his horſe is tyred, and then he is ouer-taken, to his ſhame, of the more ſober and moderate Rider, whom ere-while he paſſed by, as an ouerflow companion: ſo in this ſpiritual journey our Sauior noteth it, that *many of the firſt* that outftript their fellowes, *ſhall be laſt*, when the laſt ſhall be firſt. How far was *Judas* at firſt, before *Nicodemus*? *Nicodemus* came cloſely, and by ſtealth to Chriſt, and was onely a night profeſſor; *Judas* followed him openly in the day, in the ſight of all men: when *Nicodemus* was but a ſlow ſcholler, ſcarſe capable of the firſt elements of Chriſtianity, as namely,

of

of the doctrine of *Regeneration*, *Judas* was a forward and zealous Preacher : And yet at last, *Nicodemus* that was *last*, became *first* : and *Judas* that was *first*, became *last* : when *Judas* did treacherously betray Christ in the night, he did faithfully professe him in the day, and when *Judas* his great faith was turned into hellish despaire, then hee went and hung himselfe; then did *Nicodemus* his little Faith, become strong and bold, that he durst openly begge, and honourably bury the body of Iesus. He that runnes ouer eagerly at the first beginning of his race, quickly runnes himselfe out of breath, and cannot possibly hold out. Vntimely fruits; children that come before their time, are vnshapen, and deformed children, and doe not liue. So are these Temporaries, whose graces come out of the wombe, before they haue their iust conception, mis-shapen, and deformed Christians, and such kinde of graces quickly vanish: It fareth with them as with children that are too timely witty and wise aboue their age; of whom wee say, and experience shewes as much, they are not long liued : when we see a Christian, at the very first dash breake forth into zeale, aboue the age of his Christianity, it is but an ill signe, a presage of no durable soundnesse. The flattering of the Sunne rayes often drawes forth the blossomes very earely: but afterward come colde nips, and then all is marred, and it had beene better they had not beene so forward. It is good then for Christians, that would not deceiue themselues, to take heed of the stony grounds ouerforwardnes; in their first beginnings to be wisely moderate : when they are but children in

Matth. 19. 30.  
Iohn 3.

1 Cor. 13.  
Psal. 131.

Gel. noth. Att.  
lib. 1.

Christ to speake, and doe as children, and as *David* speaketh in another case, not to vnder-take, or venter on things too high for them, rather to imitate *Pitthagoras* Schollers, of whom the best and most forwardly were to hold their peace for the two first yeares, and not before thus thoroughly ripened, to shew themselves. Then may they haue ioy as of other of their gifts, so of these ioyes and feelings which now we speake of. But the *Temporaries* reioycing is not good. Though God giue him some taste and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the Elect, euen the first fruits, promising an ample haruest, but onely a *say* of precious wares, which oftentimes is giuen to chapmen that neuer buy, and purchase the whole: for this ioy wanteth both *sinceritie*, being defiled: *fulness* being sleight and defectiue: *strength* being faint and feeble: *moderation* being vnseasonable, forward and hasty. And therefore, though a kind of Spirituall ioy, yet for this deceit, deserueth the same checke wherewith *Salomon*

Eccles. 2.

rebuketh the carnall, *Thou art  
madde, what is it that  
thou doest?*

CHAP.

CHAP. VI.

*Of the deceit of the Temporarie beleeners sorrowes  
and desires.*

**T**HE deceits that are in the Temporaries *Faith* thus opened, wee come in the next place, to speake of his deceits in the matter of Repentance. Where it cannot be denied, but that he may go very farre in the probable resemblance of Repentance; insomuch as hee himselfe, as well as others, may thinke he hath in truth repented. To examine this more particularly, in the particulars of Repentance, and first in that which is inward, and then in that which is outward therein.

1. For the *inward practise of Repentance*, there are two speciall things wherein hee deceiueth himselfe, *Sorrow, Desire*. The former respecting time past: the latter, time present, and to come.

1. For his *sorrow*, he is wondrous wide, hee feelth, no doubt, oftentimes some remorse, the prickes and stings of an accusing conscience, as it were the arrowes of the Almighty sticking in his ribbes: and hereupon concludes hee hath his part in godly sorrow. But exceeding falsly, and deceitfully: For, who feelee greater gripes, and pangs of vpbreiding, and vexing consciences, then doe the Diuells themselues, and the most desperate reprobares? So that if this reason were good, they also should haue godly sorrow. Indeede these compunctions of heart, these horrours, and terrours in the  
Elect

2 His repentance.

1 Inward, in his

1 Sorrow.

Proued false.



Acts 1.37.

Vide Bucerum,  
in Matth. 4.

Matth. 11.18.

Elect are a notable *preparative* to godly sorrow, and they are as the prickles of the needle, making way for the thred : as wee may see in the example of that troupe of *Saint Peters Conuertrs* : neuertheless they are to be distinguished from *repentance* it selfe, as being common to the reprobate, with the Elect. Therefore, as the sicke patient should deceiue himselfe in thinking hee had taken a sufficient purge, because hee hath taken a preparative; or as hee should deceiue himselfe, that should thinke hee were entred farre enough into the house, that stands onely in the *Entry* or the *Porch* : so doth heere our *temporary* delude his soule, mistaking some *preparatory*, and *introductory* workes vnto repentance; for repentance it selfe. For notwithstanding those *Penitentiaries* in the Acts were miserably wracked, and tormented in conscience, and felt the two-edged-sword of the Spirit piercing through their soules, yet when they demanded of *Peter*, what they should doe, namely, to be eased of their present distresse, receiued this answer; *Repent*: belike then they had not repented as yet, for all the smart of their rubbing & galling consciences. Nay, marke how *Peter* prescribes *repentance* as the onely soueraigne remedy to releue them in that their agony. Loe then yet a fouler and groser deceit, to take the *disease* for the *remedy*, to thinke that because they haue the wound curable onely by the *Balme of Gilead*, therefore they haue the Balme it selfe. So also our *Sauour* calleth such as are in this case, men *heauyladen* and wearied with the burthen of sinnes guilt, and bids them come vnto him. A man therefore may be burthened with the sense

of

of sinne, and yet (as yet) not come to Christ. Yea, there is as great difference betwixt being thus heauie laden; and comming to Christ, as betwixt ha- uing a burthen on ones backe, and the hauing of it taken off: for therefore doth CHRIST call such to come vnto him, that by this meanes they might be eased. And yet more plainly doth our Saviour cleere this, when he saith, that he came to call sinners (vn- derstand it of sinners laden with the burthen of their sinnes, seeing and bewayling their misery) to repen- tance. Therefore, to feele ones selfe a sinner, and to be touched with the sense of our misery, is not al- wayes repentance. And in the place fore-alledged, *Matth. 11. 28.* hee bids such as are laden with sinne; that is, such as feele the smart of sins guilt pressing the conscience, euen them he bids to learne humili- tie: which sheweth that a man may be affected with some sense of sinne, and yet not truely humbled in godly sorrow. But that his deceit, in thinking hee hath godly sorrow, may the better appeare, let vs briefly examine it by the *Properties of godlie sor- row.*

First, *Godly sorrow* respects the *sinne* more than the *punishment*, and maketh the repenting sinner to be of this minde, that he cares not what outward punishment he indures, so that hee might feele the guilt of his sinne washed out of his conscience, and behold the louing countenance of God in Christ. The voice of godly sorrow is that of *Dauid*, *Take a- way the trespassse of thy seruant.* It is the *trespassse* hee would haue taken away: for as for the *Punishment*, how hee stood affected; let his owne words after- ward

*Matth. 9.*  
And discou-  
ered by the  
markes of god-  
ly sorrow.

Which are  
1 To respect  
the sinne most.

2 *Saml. 24.*

ward witnesse when he speakes thus to God, *let thine hand be upon me and my Fathers house*. But it is onely the punishment eyther felt, or feared, that causeth that howling and crying, which sometimes is in the wicked *Temporarie*, as *Esaü, Ahab, Iudas, &c.* The voyce of this base sorrow, is that of *Pharaoh, Take away this plague*; namely, of the outward scourge, not, *Take away this hard heart*, a greater plague then any yea, then all the ten plagues. Marke the difference betwixt *Pharaoh* and *Dauid*; the *slaves* griefe, which is for the whip; and the *sonnes*, which is for offending his kind and louing father. The one is the griefe of *loue*, the other of *fear* and *hatred*.

2 Durablenes.  
Psal. 51. 3.

Psal. 42. 3.

Secondly, *Godly sorrow* is lasting and durable, *My sinne*, saith *Dauid*, *is ever before mee*. Their humiliation is a continuall act, renewed daily; in somuch, that if they sometime through weakenesse omit it, they recompence it with an extraordinary measure thereof afterward. The Prophet else-where complaineth, that his *teares* were as his *ordinary food*, which if men omit one day, they eate the more for it the next. But the sorrow of these *temporaries* are *agueish*, and comes onely by *fitts* and *starts*. Yet heerein not agueish, that *Agues* are constant in their *fittes*, and some of them hold long, these sorrows are very vncertaine and momentany. They may be sometimes, as a graue Diuine speaketh, *Sermon-sicke*, but no otherwise then men are *Sea-sicke*, who are presently well againe, when they come to shoare. Here then is the deceit of the *Temporarie*, that thinkes he hath sorrowed enough, if that at any time hee feele any *pangs* of these passions, any *qualmes* of griefe, any  
small

small workings of sorrow to disquiet him but a litle. Alike, as if one, feeling the flesh to smart after the plaister newly applyed to the soare, should presently take off the playster, and thinke it had wrought enough; whereas the playster must lye on still, till it haue eaten out the corruption wholly. And so must this corrosiue of godly sorrow, applyed onco to the festered soares of our sinnes still remaine with vs, till they be thoroughly healed, that is, to our dying day; and then all *teares*, euen the teares of godly sorrow it selfe, *shall be wiped away*, but not before.

Thirdly, godly sorrow, yea the very first seedes and preparatiours thereof, those terrours and horrors that are in the consciences of the Elect, they still driue them to God, and fit them for the hand of God, to be wrought and framed thereby. As wee may see in them whom *Peters* Sermon pricked. Their wound made them seeke for phylicke, and draue them to the Physition, to the men and Ministers of God. Now *Iudas* also had his terrours of conscience: so also had *Saul* his. But whither did they driue them; The former not to Christ, but to the enemies of Christ, the high Priests, and the Diuell, to whom he went, when he went to the halter. The latter also, not to prayer, not to God, not to the men of God, but to Musicke, to the Harpe, and at the last, to the Witch of *Endor*, to the Diuell. So they draue *Caine* to the building of Cities, thinking to deceiue those terrours by that imployment of his minde. Thus alwayes doth the *Temporarie*, when God shootes his arrow into the side of his conscience, flye from him, as a Dog from him that striketh

Reuel. 7. 17.

3 Driuing to God.

Genes. 4. 17.



Acts 9.

4 To renew vs.  
2 Cor. 7. 10.

Esay 58. 5.

1 Kin. 21. 27.

1 Kin. 23. 26.

strikerh him with a cudgell, and seekes any where rather for reliefe than at his hands : for such is his despaire, whereof he is swallowed vp, and such is his desperate malice and hatred against GOD in this case, that hee cannot so much as whisper the least fil-  
lable to him. It is otherwise with the Elect of God. *Paul* being fearefully wounded and confounded in his minde, could yet then say to that God that did all that vnto him, *Lord, what wouldest thou haue mee to doe?*

Fourthly, godly sorrow worketh *Repentance*, a change and alteration of heart, causing vs to hate sinne, and loue righteousness. And the reason is for that in godly sorrow the heart is moulten, and wholly liquified and dissolued, and so being made soft and tender, receiueth the stamp and impresse of Gods Spirit. But in these our *Temporaries* no such matter. They may other-while shed a few *whoorish* teares, & hang downe the head like a bul-rush for a day, with those *Jewes* : but filthy swine that they are, after they haue washed themselves (in the waters, one would haue thought of *Repentance*) they returne presently to their wallowing in the mire of their former filthinesse. *Ahab* fasts and pincheth his car-kase with sacke-cloth, and goes creeping and crou-  
ching; but had hee euer truly repented for oppres-  
sing of poore *Naboth*, would hee so soone after haue fallen into the same sinne of oppression, in the vn-  
iust imprisonment of the holy Prophet *Michaiab*; where the circumstance of the person oppressed, ad-  
deth weight to the sinne? If it had beene true re-  
pentance, his hand would not still haue remayned

blondie,

*The deceitfulnesse of mans heart.*

95

bloudie, nor his eare *uncircumcised*, to distaste the wholesome Prophecies of faithfull *Michaiah*. *Eſau*, euen in the midst of his yelling, falsely accuseth *Iacob* his brother for cosenage, seeketh to haue a blessing seuered from his brothers, and carryeth a *condemning* minde against him, purposing to murder him. Yea *Felix*, when stricken with the maiestie of the word in *Pauls* mouth, so that he trembled againe for feare, yet euen then he remained the same covetous *Felix* that before: at that very instant he trembled, hee coveted, and expected a bribe of *Paul*, when he gaue *Paul* some occasion, to expect repentance of him. Thus also when Gods threatnings in the ministry of *Moses* wrung teares out of the *Israelites eyes*, yet they could not wring rebellion out of their hearts: for being threatned to die in the wilderness, for their thoughts of returning into *Egipt*, and therefore commanded not to goe the next way to *Canaan*, but to goe backe againe into the desert, that so the denounced sentence might be executed; they seemed much to be moued herewith, and humbled themselves in weeping and confession of their sinnes: but yet for all this, they would by no means be perswaded to obey the commandement of not going on strait forward toward *Canaan*. The like is to be thought of *Iudas* his griefe: for all that, still he remayned the same olde *Iudas* that before. There was not any true hatred of his sinne wrought in his heart; for then hee could not haue added murder to murder. Nay, if hee had liued, he would haue been ready to haue played some new pranke. Thus it is with all *Temporaries*. Though they shed riuers

Gen. 27. 34. 36.

Acts 14. 6. 27.

Nu. 14. 39. 40.

Deut. 1. 40. 41.

of

In the Elect.

of teares, though *they water their couches*, and euen *bathe* and *soake* themselues in this salt brine, yet for all this they remaine vnseasoned and vnmortified. Their *Leopards spotted* still remaine vnwashten; their *Blackamores* hide vnchanged. But godly sorrow is of that nature, that the soule once drenched, and baptized with the teares thereof, receiueth such a *tincture* and *dye* of grace, that will neuer after out. There is no distillation of hearbs so precious for the curing of bodily, as this of godly sorrowes, teares for the healing our soules infirmities. The ayre is not so cleared, when the cloud is dissolued by raine, as the minde, when the clouds of our iniquities are dissolued by the raine of repenting teares. These waters are the red Sea, wherein the whole armie of our sinnes is drowned. But for that these waters in the *Temporary* are but shallow, and want their iust depth, therefore his sinnes are not *choaked*, but rather deliciously *bathed* therein. And so much for the temporary sorrow.

2 Desires discovered.  
2 Cor. 7. 11.

Iohn 6.

Acts 16. 28.

By their,  
1. faintnesse.

His desires are no lesse deceitfull. *Desire* is reckoned by *Paul* among the fruits or parts of repentance. And in *Temporaries* there seeme oft-times to be good motions, dispositions, and desires after good things. They in the Gospell, hearing the excellent discourse of our *Sauour*, concerning the heavenly Manna, cryed out, as affected therewith, *Lord, euermore giue vs of this bread*. And *Agrippa* was so far wrought vpon by *Paul*, that hee sayd, *Thou almost perswadest me to become a Christian*. But these desires of the temporary are not sound: For,

I. True desires are no *faint* desires, but such as make

make vs faint, they are so eager and earnest; like the desires of couetous men, who with *Ahab*, will be licke for their neighbours vineyard, they long for it so desirously: And therefore the Apostle saith, *Couet after spirituall things*; yea, like the desire of *Rahel* after children, which made her say, *Giue mee children, or I die*. See it in *Dauid*: *Like as the Hart brayeth after the rimers of water, so doth my soule after thee, O God*. And againe, *my soule desireth after thee like the thirsty ground*. But our *Temporaries* desires are nothing so strong: hee doth not as God commaunds, *open his mouth wide*; and cannot say with *Dauid*, *My heart breaketh for desire to thy iudgements*; nor with the Church, *I am sicke of loue*; nor as *Sisera* in his naturall thirst, *I die for thirst, giue me drinke*: for this is the nature of strong and feruent desires, to be so impatient of delay, that they commonly verifie *Salomons* Proverbe, *The hope that is deferred, is the fainting of the soule*. Therefore our Sauour blessed indeed those that hunger and thirst for his righteousness, but yet such as hunger and thirst in *mourning*, which was that he required before vnto blessednesse. The blessed desires then are onely those which are so affectionate that they make the desirer to mourne, feeling his desire not to be fulfilled: but now our *Temporaries* though hee desire grace, yet hee feeleth not hearty grieve in the want of grace, this neuer troubles him, it neuer breakes his sleepe: Therefore his desires are not right.

2. True desires of good things are exceeding painefull and laborious, in auoiding all hinderances, and in vsing all good helps and furtherances. There-

H

fore

1 Cor. 14. 1.

Psal. 43. 1.

Psal. 143. 7.

Psal. 81. 10.

Psal. 119. 20.

Cantic. 2. 5.

Pro. 13. 12.

Mat. 5. 4. 6.

2 Lazineffe.



Marth. 5. 4.

Pro. 21. 25. 26.

Pro. 13. 5.

Iohn 6. 34. 35.  
36.

fore our Sauour compares them to the naturall desires of *hunger* and *thirst* : Now *hunger* (as wee say) will *breake through a stone wall* : it will make a man eat his owne flesh, rather then to be starued : And *Davids* thirst made him venture the liues of his three worthies . In nature the *concupiscible* faculty is seconded with the *irascible* , our *desire* is backed with our anger ; so that being crossed in our desires, our anger presently is vp in armes , and laboureth the remouall of that which crosseth : So fire besides its *light*, whereby it desireth, as it were, the highest place, hath also *heate* , to consume all obstacles that withstand his assent . But now our *temporaries* desires are nothing else but idle, lazie, and lusing wilhes, such as the sluggards, whereof *Salomon* thus speaketh. *The desire of the sluggard slayeth him; for his hands refuse to worke.* And againe , *The sluggard lusteth , but hath nought.* Why? Because the Lion in the way terrifieth him; the toyle of working skares him: he would faine haue meat, but he will not worke : and so those in the Gospel would faine haue the heauenly bread , *Lord, euermore giue vs of this bread,* but they will not (as Christ tells them) take the paines to come vnto him by faith for it : for God hath appointed, that as in the naturall, so also in the spirituall life, *In the sweat of thy browes thou shalt liue.* But our sluggish Temporary will none of that; he desires and desires, but still lies lusing in his bed , gaping and stretching himselfe , like the doore that turnes vpon the hinges, but yet hangs still vpon them, it comes not off for all the turnings ; so hee , for all the turning of his heart in faint and weake desires , still hangeth fast vpon the hinges

hinges of his sinnes, and cannot possibly come out of the power of iniquity: seeing many rubbes in the way of his desires, he hath no spirit or corage to goe about to remoue them, to breake through the hoste of the spirituall Philistines, for the getting of the spirituall waters: Hee can wish with *Balaam*, *O that my soule might die the death of the righteous!* But he doth not alike desire the life of the righteous. If he desire vertue, yet not the meanes that should bring him to it; and thus desiring vertue, he pines and perishes in the want of it: *Hell mouth is selfe*, as one sayes, *is full of such sleight and sloathfull wishes*: Such as were his in the Gospell, that hearing *Christs* heavenly discourse, cryed out, affected therewith, *Blessed are they that eate bread in the Kingdome of God*; But, as our Sauour there shewes in his answer, they suffer euery light occasion of Farmes, Oxen, Wiues to detaine them. And so as the *Temporaries* desire is an idle, so also it is a *disobedient* desire, that will not submit it selfe to *G o d s* commandement in the vse of the means: but the true beleeuers desire is *laborious*, and so *dutifull*, subiecting it selfe to the vse of the means commanded, and as earnestly desiring those *meanes*, as the *end* it selfe, as *Dauid*, when rauished with the meditation of the good mans blessednesse, presently conceived this desire; not, *O that I had this happinesse!* but, *O that I could vse the meanes to bring me to this happinesse!* *O that my waies were so directed, that I might keepe thy statutes*: And againe, *My heart breaketh for desire to thy iudgements*.

3. True desires are *constant*, as in *Dauid*, in the words last mentioned, *My heart breaketh for desire*

Num. 23. 10.

*Virtutem exoptant, contabescuntq; relicta.*  
Perf.

Luke 14. 15.

Psal. 119. 5.

Psal. 119. 20.

3 Ficklenesse.

Psal 6.10.

Prou.30.

Ose. 6.1.4.

to thy iudgements alwayes : The reason is, because true desires are insatiable. The good Christian, though he haue neuer so much grace, yet still feels his wants; and the more hee hath, the more hee desireth, and when these *spirituall riches* increase (contrary to *Dauids* prohibition in the *Temporall*) hee *sets his heart upon them* : And therefore still his soule imitateth the horse-leaches voyce, that cry, *Giue, giue* : but the desires of the *Temporary*, although sometimes for the time they may seeme violent, yet at length they vanish away as the morning dew ; as God himselfe censureth those good affections which seemed to be in the Israelites. The motions and affections, which he hath in good things, are not much vnlike to those which the true beleeuer hath sometimes in euil : For as he in temptation sometimes may be tickled, and feele some pricking in his desires to the way of wickednesse, as once *Dauid*, when hee beganne to entertaine those thoughts, *I haue washed my hands in innocencie in vaine* : yet in conclusion he quenches those thoughts, and so mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end he came in with that *but*, or *yet* : yet for all this I sayd ere-while, God is good, &c. To this our *Temporarie*, though otherwhile he may haue, as we say, a moneths minde to godlinesse, and with *Agrippa* be halfe perswaded to be a Christian, yet the conclusion is, I will not leaue my former course, and so hee mockes God, whom hee bore in hand, that he would become his Disciple.

CHAP. VII.

*Of the deceits of the temporary in the outward practise of Repentance.*

**H**Auing thus detected the deceitfulnesse of the *temporaries* repentance, in that which is *inward*, this Chapter shall be spent in shewing the deceit of that which is outward, both that which is in words, and in deeds : for the former, there are two specialls, wherein the *temporary* deceiueth himselfe ; *Confession* and *Prayer*.

1. For *Confession*, it cannot be denied but that it is a worthy seruice of a repenting sinner, or else God would neuer haue promised so great a reward to it : *If wee confesse our sinnes , hee is faithfull to forgieue.* *Iob* in the large Catalogue of his good works, wherewith hee cheared himselfe in that heauy agonie , amongst the rest reckoneth the confession of his sins for one, *If I haue hid my sinne, as did Adam, &c.* And *Dauid* hauing said , *Take away the trespassse of thy seruant*; to make good that speech, and to proue himselfe Gods seruant, he addeth, *for I haue done foolishly*; as some godly learned thinke, hereby intimating, that if he deserued not to be called Gods seruant, in regard of his late sinne , yet at least, in regard of his latter seruice of confession : yea elsewhere when only a purpose of confession conceiued by him , Gods care was in his heart, before his confession was in his tongue ; *I thought I would confesse my sinne , and thou forganest me* : for as only the man wakened out of his

H 3

dreame

2 Outward in words.

1 Confession.

1 Iohn 1.9.  
Iob 31.33.

2 Sam. 24.10.  
cleered.

Psal. 31.4.



*Ut somnium  
narrare vigi-  
lantis: sic peccata  
confiteri vere  
penitentis est.*  
August.

Discovered,  
because it  
comes neither  
from

1. A broken,

2. Nor a belec-  
uing.

Marke 1. 15.

dreame can tell his dreame, so onely the man awake-  
ned out of his sinnes by repentance, can truly con-  
fesse them. Wherefore, howsoever *temporaries*, and  
vnregenerate men may make an outward confession  
as *Saul, Iudas, Pharaoh*, and others did, yet the truth  
is, there is much guile in their confessions.

1. True confession must come, as wee see in the  
Publicane, from a touched and troubled soule, from  
that broken and bleeding heart of *Dauid*, from that  
melting and relenting heart of *Iosiah*: This is the  
*Sacrifice which the Lord will not despise*. But our *tem-  
porary* knowes it not, the paine of the wracke onely  
wings the confession from him, not the mercie of  
that sweet God, whom he hath offended: And ther-  
fore, as we see in *Pharaoh*, when he is off the wracke,  
he begins to sing another note, and to vn say and call  
in, in a manner, his confession.

2. It must come also from a beleeuing heart, lay-  
ing hold vpon mercy: As *Dan. 9. 9. Yet compassion  
and forgiveness be with the Lord, albeit we haue rebelled  
against him*. And *Ezra 10. 2. We haue trespassed, &c.*  
yet now here is hope in *Israel* concerning this, namely,  
for the forgiveness of this sinne. This the temporary  
in his distresse cannot doe. *Iudas* could say, *I haue  
sinned*, but for his life he could not adde those words  
of *Dauid*, *Take away the sinne of thy seruant*. Nay hee  
could not say that confession, *I haue sinned, to God*,  
but only to the high Priests: for he was wholly swal-  
lowed vp of despaire. His repentance was a despe-  
rate repentance, not tempered with faith, so as is the  
true repentance. And therefore our Sauiour prea-  
ching repentance saith, *Repent and beleeue*.

3. Con-

### The deceitfulnesse of mans heart.

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3. Confession must come from an honest heart, purposing not to sinne, that so with the confession we may ioyne also the confusion and ouerthrow of sinne: *Hee that confesseth and forsaketh* (that is, hee that in the very act of confessing forsaketh) *his sinne, shall find mercy.* This was the confession of that good *Shecaniah, Ezra 10.2.3. We haue trespassed, &c. Now therefore let vs make a couenant with the Lord, to put away all the wines.* But how farre are the Temporaries from this, who when by confession they haue seemed to disgorge their stomackes, haue filthily with the dogge eaten vp their owne vomit againe? And so farre are they from this purpose of not sinning, that they are fully set vpon sin, in confessing; as in those *Israelites*, that said, *we haue sinned, we will goe vp*; which was as much as if they should haue sayd, *we haue sinned, we wil sin*: for God in the former verse had forbidden them to goe vp; yea, many of them presume to sinne, because of confession; thinking by it to be eased, as the drunkard by his vomiting: And though some of them, in their good-moodes, and in some of their fits, may seeme, when they humble themselves in confession, verily to purpose amendment, yet these are no sound, no settled, no sincere and honest purposes, but sudden flashings, conceived by their deceitfull hearts, rather to auoid the iudgements either felt, or feared, then truly to please God; and thus, because the heart is not rent, together with the garments, therefore neither is the sinne rent, but rather sown faster together by that rending of the garment; and because with that penitent *Publicane*, they ioyne not the *inward uniting of the heart*

3 Nor an honest heart.

Pro.18.3.13.

Deut.1.41.

Verse 40.

*Tundens pettus  
& non corrigen  
vitia, illa con  
solidat. Aug.*

2 Praier disco  
uered, because

Luke 11.1.

Luke 18.10.

Rom. 8.26.

1 Not in more  
griuous trials  
Iob 27.10.

2 Not seeking  
Gods face.

with the *outward knocking* of the *breast*, therefore this knocking doth not *batter* in peeces, but rather *consolidate* and more firmly compact sinne together.

2. Poynt, which the mouth performes, is *Prayer*: neither can it be denyed, but that the *Temporary* may pray, and that as one would thinke, very zealously, as no doubt but *Indas* did, together with his fellows, all of them desiring Christ to instruct them how to pray: neither onely may he doe this with others, but also solitarily, apart by himselfe, as it is said, the *Pharisee* went vp to the Temple to pray, as well as the *Publicane*, both of them to their priuate prayers, the Temple then, in regard of ceremoniall holinesse, being the place, as well of priuate, as of publike prayer. It may seeme then our *Temporarie* is well: For it is onely the sanctifying Spirit which teacheth to pray, who therefore is styled the *Spirit of prayer*, and the children of God are vsually in Scriptures described by this, that they *call upon the name of the Lord*: But alas, his prayers are not true prayers, they are turned into sinne: For,

First, though hee may pray to our thinking (and his owne too sometime) very feruently, yet *Iob* saies, *Will he pray alway*? No, in more griuous trialls his heart and hopes faile him; his mouth is stopt, he is strooke speechlesse, with the guest in the Parable, and hath not so much as one word to blesse himselfe withall, who yet laished most luxuriously in abundance of words in the time of peace.

2. In prayer he seekes himselfe, and not Gods glorie, they care not so much for Gods fauour as for their owne profit. Whereas the propertie of true prayer

prayer is that set downe by *Salomon*, *If my people, among whom my name is called upon, shall humble themselves, and pray, and seeke my face.* In prayer, Gods face and fauor is to be sought about all other things: and therefore our Sauiour teacheth vs both to begin our praier with desire of his glory, *Hallowed be thy name,* and to end them with giuing glory to him, *Thine is the kingdome, &c.* But the *temporary* is not thus holily carried in his praier with the respect of Gods glory, with *Moses* and *Paul*, preferring it to his owne saluation, but with *Self-respects*, and those very base; as may easily appeare by these two things: first, his prayers are more zealous & feruent with others, then alone by himselfe: whereas the vehemency of a true Christian is then greatest, when he is shut vp in his closet, and hath God onely to be witnesse of it. This shews, that pride and vain-glory sway him, not any true zeale to Gods glory: secondly, after prayer hee hath no care to returnethanks; as in the nine Lepers, which cried, as loud as the tenth, *Iesus haue mercie,* but returned not with them to giue thanks for their health; which shewed, they sought themselves onely in their prayers, and nothing esteemed the loue of Christ: thirdly, he makes praier the end of prayer; he prayes to pray, he rests in his prayer, and doth not in good sadnes vse his prayer as a meane to preuaile against his sins; he prayes idly and lazily, and doth not, together with his lippes in praying, moue his hands, in indeuouring for that he prayes; according as *Salomon* directeth, coupling together prayer to God & our owne indeuor, *If thou call for knowledge, and cry for understanding; if thou seeke her as siluer, and search*

2 Chro. 7. 14.

Exod. 31. 32.  
Rom. 9. 3.

*Ille dolet verè  
qui sine teste  
dolet.*

Luke 17. 13. 15.

3. Not directed against his sinnes.

Prou 2. 34.



Pro. 14. 23.

Psa. 119. 5. 6. 7.

Verse 2.

Confess. lib. 8. In  
exordio adoles-  
centie petieram  
à te castitatem,  
et continentiam,  
& dixeram, da  
mibi continen-  
tiam, sed noli  
modo: Timebam  
enim ne me cito  
exaudires, & sa-  
nares à morbo  
concupiscentie,  
quam expleri  
malebam, quam  
extingui.

*search for her as for treasure.* Loe, together with right crying and calling in prayer, there must be seeking, and searching in the vse of the means: else we do but mocke God, and our selues much more, if we please our selues in such prayers. And that which *Salomon* speakes of other idle talke, will be true of the vaine prattle of such slothfull praiers; *In all labour there is abundance, but the talke of the lippes onely bringeth want.* We shall still remaine poore and beggarly in spirituall things, vnlesse our hands bestirre them, and labour, together with our mouthes, vnlesse we rise vp from our prayers, with a settled purpose to buckle our selues to our busines. As *David*, after that he had prayed the Lord, that his wayes might be directed to keepe Gods statutes, and had inforced this prayer by certaine arguments, he thus ended it, *I will keepe thy statutes*; whereas the *temporarie* beleener feesles no such fruit of prayer, but rather sayes secretly, *I will lie in my sinnes still*, against which I haue prayed, *I will breake thy statutes*, which I prayed I might keepe. Much like to *S. Austen*, that before his conuerſion prayed to God for chastity and continency, but yet was afraid, as hee writes of himselfe, lest God should heare his prayer too soone, desirous rather to haue his lust satisfied, then extinguished. Such kinde of mindes haue the vnregenerate in their prayers, still they loue their sinnes, and would not for all their talke, leaue them by their good wils. And therefore doe they so neere resemble him in the Fable, that when his Cart stucke in the mire, called vp-on his god for helpe, but yet lay still, and would not stirre the least of his fingers to help himselfe; yea, and those

those also that in their Sacrifices for health did riotously banquet against health; for while they pray against, they play and sport themselves in their sinnes.

Now, for that which is *reall* in the outward practise of repentance, namely, the reformation of life, the *temporarie* also may seeme to attaine hereunto: for in the Gospell the *vncleane spirit* is sayd to be *cast out* of him, which is to be vnderstoode, in regard of outward reformation of his life, in that hee leaueth his former scandalous courses of drunkennesse, vncleannesse, swearing, lying, open contempt of holy things, &c. and conformeth himselfe to some more sober and ciuill carriage. But yet this reformation is deceitfull, or else the vncleane spirit could not so easily re-enter *with seauen worse spirits than himselfe* into the party thus reformed, so that *his latter end should become worse than his beginning*. Now the deceit heere is this, that our temporary taketh his outward abstinence from sinne for true reformation; which vnlesse it proceed from the inward forsaking is naught worth. There must be *abhorring* of sinne, as well as *abstaining*; *loathing* as well as *leaning*, in true reformation. A theefe when he is manacled, cannot steale, he abstaines outwardly: and yet happily hath a theeuish minde still: And a chained Lion, though he abstaine from deuouring, yet hee hath his lionish nature still; hee hath not left that. Many leaue their sinnes in like manner, being restrayned by feare, shame, and such like respects: Their hearts still delight, and tickle themselves in the thoughts of those sinnes. But true reformation of sinne must proceed

2 In deede,  
Reformation  
of life.

Matth. 12.

Proued deceitfull.

Psal. 119. 101.

De verb. Apost.  
 serm. 21. Lupus  
 venit ad ouile, o-  
 uium querit in-  
 uadere, ingulare,  
 deuorare: vigi-  
 lant Pastores, la-  
 trant canes, nihil  
 poterit, non au-  
 fert, non occidit:  
 sed tamen lupus  
 venit, lupus re-  
 dit. Nunquid  
 quia ouem non  
 tulit, ideo lupus  
 venit, & ouis re-  
 dit? lupus venit  
 fremens, lupus  
 redit tremens,  
 lupus est tamen  
 & fremens &  
 tremens.

proceede from the hatred of sinne, and from the  
 loue of Gods Law forbidding sinne, as *Dauids* did.  
*I haue refrained* (saith hee) *from euery euill way*; but  
 why did he so? vpon what ground? to what end? *That*  
*I might keepe thy word*. It was that loue of the Law  
 which hee had so pathetically a little before profes-  
 sed, *Oh how loue I thy Law!* this was it that made him  
 to refrayne from sinne, his affection toward the  
 Word: and this was that hee propounded to him-  
 selfe, in abstaining from sinne, in displeasing his  
 owne corruption to please the Law, to obey the law.  
*The Wolfe* (saith *Austen*) *comes* to the sheepe-folde,  
 "with a purpose to kill and eate: But the sheepe-  
 "heards they watch, the dogges they barke, hee can  
 "doe nothing, he takes away nothing, hee kills no-  
 "thing: Yet as he comes, so he goes away, a Wolfe.  
 "What, because hee worried, and tooke away no  
 "sheepe, therefore he was a wolfe onely in his com-  
 "ming, and a sheepe in his returning? No, the  
 "Wolfe comes furious, returnes fearefull, and yet  
 "a Wolfe as well in his feare, as in his furie. And so  
 are many as wicked in their fearefull abstayning  
 from sinne, as in their bold and furious committing  
 of sinne. Some also are disabled by age, and yet it  
 doth them good to remember their former wic-  
 kednesse, and to encourage others to the same. If  
 bare leauing of the outward act were enough, then  
 these also were reformed. Others also surcease from  
 some sinne, because a contrary vice hath got the  
 rule and possession of them; as when the prodigall  
 man becomes couetous: Is beere any true reforma-  
 tion of prodigalitie? Others againe are interrup-  
 ted

red in the practise of one sinne, by reason some other sinne diuerts them another way, as those messengers did *Saul* from pursuing *David*. As thus, a man is couerous, but yet ambition and vaine-glory, being stronger, make him leaue his base couetous niggardize. A man is giuen to incontinnencie; but his pride and feare of dishonour, carrying a greater sway with him, bridle his lust. A man is wickedly angry with his brother, but yet couetousnesse hath a greater hand ouer him than anger; therefore there is a gift in secret giuen him, hee is pacified. Heere Couetousnesse controles, and checks, and reforms anger: Will you call this a reformation? No, this is nothing, when one *tyrant* ouercommeth another, but when the lawful *King* ouercomes him; not when one corruption preuaileth against another, but when *grace* preuaileth against it; when though there were no other restraint, yet ones one sanctified heart would restraine and cause one to say with *Ioseph*, *How can I doe this, and sinne against God?* otherwise to desist the outward act, can yeeld but poore comfort, to assure vs that we haue repented. *David* had left the sinnes of Murther and Adultery for all that space of time that was betwixt the murther of *Uriah* and *Nathans* comming to him, which was a yeere almost; hee did not still adde one murther to another, or one adultery to another; he did not all that while fall to it afresh; but yet for all that he repented not vntill *Nathan* came and roused him. Excellently *Salomon*, *By the feare of the Lord men depart from euill*: shewing, that wheresoeuer the true feare of God is wanting, there is no true departing from euill,

Gen. 39.9.

Prou. 14.1.



euill, though the outward act of euill be forborne. Therefore when the godly are described by abstaining from euill, withall the true ground of their abstaining is set downe: as *Eccles. 9. 2.* When the wicked man is set out to be a sweare, the godly man (by way of opposition) is sayd, not simply not to sweare, but to *feare an oath*: to shew that wicked men may refraine swearing, but not out of any feare of Gods commandement. This is proper onely to the godly: So *Prou. 15. 27.* the godly are set out, not simply by their not receiuing gifts, but by hating of gifts; to shew, that therefore they receiue not with the hand, because they hate them with their heart.

### CHAP. VIII.

#### *Of the deceitfulnesse of the Temporaries obedience.*

**W**Ee haue examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himselfe to be the childe of God, and discovered the deceitfulnesse of them both; namely, his *Faith* and *Repentance*: It remayneth that we should doe the like to his third ground; namely, his *obedience*, and so dismisse him.

*Obedience* is two-fold; *Active*, in doing that which God commandeth: *Passive*, in suffering that which God inflicteth. And the temporary may seeme to haue both these.

For *Active*, the *Temporary* beleuer may goe farre.

3 His obedience.

1 Active, discovered.

farre. There is no outward good worke, which a true beleuer can doe, but the Temporarie may doe it also, and that in outward appearance with as great spirit and zeale as the true beleuer: as in *Iehu*, who did not onely execute Gods iudgements vpon *Ahab*, and his house, and destroyed *Baal*, and his Priests, but did this (as others and himselfe thought) with great zeale, and in the heate of godly indignation; so that to the outward eye, little difference betweene the spirit of *Iehu* in his reformation, and of *Iosiah* in his. So *Herod* reuerenced *Iohn*, and did many things in obedience to his doctrine. So likewise did *Saul* reuerence *Samuel*, shewing great humility in hiding himselfe, when to be King, and after he was King, great zeale and courage in reuenging the cause of those, *Iabesh* against *Nahash*, in fighting the battells of the Lord against the Philistims, and in destroying of Witches; great mercy also, and moderation, in sparing and forgiving those wicked people that despised him, &c. Yet for all this, his end was fearefull, *God tooke away his mercy from him*. And therefore the obedience that seemeth to be in this kinde of men, is deceitfull: else God would not, as he threatneth by the Prophet, blot it out, who according to *Nehemiahs* prayer, wipes not out any of the good seruices of his children.

Mathe 6.20.

1 Sam. 13.10.

1 Sam. 10.22.

2 Sam. 11.6.7.

1 Sam. 13. & 14.

1 Sam. 10.17.  
& 18.13.

2 Sam. 7.15.

Ezech. 18.24.

Nehem. 13.4.

By the notes  
of true obedience.

1 Sincerity.

That this deceitfulnesse may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience, which are specially three, *Sincerity*, *Vniuersality*, and a *settled Constancie*.

1. Sincerity, when all *base*, and *by-respects* laid aside,

Psal. 119. 3.  
clered.

Ierem. 4. 4. ex-  
pounded.

Psal. 119. 94.  
explained,

Aug. in Psal.  
118. In libro  
sapientie loqui-  
tur ipsa sapien-  
tia, Querent me  
mali, & non in-  
uenient, quia o-  
derunt sapienti-  
am. Quod quid  
est aliud quam  
oderunt me?  
Quomodo igitur  
dicuntur querere  
quod oderunt,  
nisi quia non  
hoc sed aliud ibi  
querunt?

Gen. 28. 8. 9.

side, onely the conscience of Gods commandement, and the desire of his glory that swaies with vs. *Blessed are they that keepe his testimonies* (saith the Prophet;) but because there may be much guile in keeping, he addes, *and seeke him with their whole heart.* The true keeping of the Testimonies is when wee seeke God, and not our selues, in keeping; when, as *Jeremy* sayes, *wee bee circumcised to the Lord*, that is, in respect of Gods commandement, and not the Magistrates, as it is with too too many. Hence that phrase which is so frequent with the Prophet, of seeking *Gods commandements*, *I am thine, saue mee: for I seeke thy precepts.* Which implieth thus much, that all that wee are to seeke in our obedience, & the precepts themselves, the thing specially we are to ayme at, is obedience it selfe to the precepts: But Gods precepts may say to the *Temporaries*, yee seeke not vs, but your selues: As Christ sayd to some of them, *ye seeke me because of the loanes.* Some, *Prou. 1. 28.* are said to seeke God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be said to seeke that which they hate? but that they sought not God sincerely, but onely for their owne ease sake, to be deliuered out of their trouble; and so indeed they sought not God, but themselves: For all their obedience is either *slauish* or *mercenary*; sometimes it is the obedience of the *bondslau*, sometimes of the *hireling*, alwayes base, corrupted with some wrie and wrong consideration or other. Sometimes the *fear* of man workes it, as in *Esaus* marrying no longer with the *Canaanites*; but with the posteritie of *Ismael*. *Moses* noteth the ground

ground of it to haue beene the consideration of his Fathers distaste of his *Canaanitish* wiues. Sometimes againe the *fear* of Gods iudgements, as of the racke of an accusing conscience, of the torments of hell-fire, &c. this holdeth vs to it. But heere that which the Apostle speaketh concerning Magistrates lawes that wee ought to be subiect, not onely for wrath, namely of the Magistrate, and the punishment which that wrath may inflict, but for *conscience sake*, is true much more in Gods law, that wee ought to performe obedience, not so much for wrath, no not for Gods owne wrath, and the punishment it will inflict, but though there were no hell, yea, though there were no heauen, of very conscience, because the Lord God hath commanded vs. Otherwhile againe the *Temporarie* obeyeth vpon *hope of some good* that hereby may accrue vnto him, as profit, prayse, and such like. And here that depuration of Sathan hath his truth; *Doth Iob serue God for nought?* Doth *Saul* loue God for nought? No, it is for a Kingdome. Doth *Iehu* root out *Ahabs* race for nought? no, it is to confirme himselfe in the Kingdome. Doth he destroy *Baall* for nought? no, it is for glory in the world, that hee may *crake*, and call vp good *Ionadab* to applaud him and his zeale; *Come and see what zeale I haue for the Lord.* Thou deceiuest thy selfe *Iehu*, it is for thy selfe: Therefore God sayes afterward by the Prophet; *I will visit the bloud of Ixreel vpon the house of Iehu.* Though it were shed by Gods owne appointment, yet because *Iehu* obeyed not Gods commandement, so much as his owne ambition and pride in the shedding there-

Genes. 28. 8.

Rom. 13. 5.

Iob 1. 9.

Hosea 1. 4.



Esay 1.12.

Ezech. 7.5.

of; therefore God will not punish it as disobedience, nor reward it as obedience. So likewise, though GOD commanded the burnt offerings, the new Moones, &c. yet he asketh the Iewes, *Who required these things?* because it was not the conscience of Gods commandement that moued them to performe those seruices. And againe, *Haue yee fasted to mee?* to *Mee*, saith the Lord, because it was not any true regard of Gods word that caused them to fast. Obedience in the Word is compared to fruit, and the doing of good workes is called the bringing forth of fruit. Now fruit comes of seed: Seede must first be receiued of the ground, before it can yeeld vs any corne. This seede is the word, the commandement of God: First wee must receiue this seede before we can bring forth any fruit: first wee must heare the word, and by faith apply vnto, and vrge vpon our selues the commandement, and then obey. Obedience without respect of Gods word, is but wilde *Oats*; it growes of it selfe, there was no seed sowne to bring forth this fruit, and therefore it is not good. And such is the obedience of the *temporaries*, hee heares not the Word though it speake to him; neither doth he doe what he does as to the word; the word indeed requires of him that hee does, but hee does it not as hearing himselfe requested by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his destroying of *Ahabs* posteritie, *Baals* Priests and worship, who required this at his hands, hee might truly haue answered, vaine-glory, ambition, pride, policy. And here is the first detection of the *Temporaries* obedience.

2. Note

2. Note of true obedience is *uniuersality*. And this necessarily springeth from the former: for it obedience be *sincere*, that is, if it be performed onely because of Gods commandement, it must needs be *uniuersall*, to one commandement as well as to another: for there is the same diuine authority binding the conscience in one as in another. And therefore truly it is said, *What soeuer is done for Gods cause is done equally*, because the same God that commaunds one precept, commaunds also the other. Hence is that of *Iames*, *Hee that breaketh one commandement is guilty of all*; for the law is wholly *copulative*: So that, as where many friends are linked together in a sure bond of friendship, if you offend one of them, you offend all, all the rest will interest themselves in their friends quarrell; so is it with the commandements, they are so knit and chained together, that when one is violated, all the rest are ready as it were to take it's part, and to enter into Gods Court their action of trespasse against vs. Hence it was, that when some of the Israelites had broken the fourth Commandement in going out to seeke Manna on the Sabbath, God challenged them for breaking of all his commandements, *How long refuse ye to keepe my commandements?* And *Ezechiel* reckoning vp many abominations, fasteneth the imputation of all of them on him that had actually offended in one only. It is a remarkeable place, and therefore I will set downe the words at large. *If he beget a Sonne that is a Thiefe, or a shedder of blood, if he doe [any one of these things] though he doe not all these things, but either hath eaten upon the mountaines, or defiled his neighbors wife,*

2 Vniuersality.

*Quicquid propter Deum fit equaliter fit. Autor operis imperfecti in Math. hom. 45.*

Exod. 16. 28.

Ezech. 18. 10. 11. 12. 13.

or oppressed the poore, &c. shall he liue? He shall not liue. Seeing he hath done [all these abominations,] hee shall dye the death. Here hee saith all; and yet before hee said *one* onely, because *breake one, and breake all; keepe one* truely and heartily, and *keepe all*. Whence it is that some one good action hath blessednesse ascribed to it, as the *making of peace*, Math. 5. because of this concatenation of the commandements, and the vertues therein commanded, that a man cannot keepe one, but hee must keepe the rest; hee cannot haue one grace, but he must also haue another. For there is a double both keeping and breaking of the commandements, *habitually* and *actually*. *Habitually*, in the *preparation; purpose, desire and disposition* of the heart: *Actually*, in the *outward deede*. Now howsoeuer he that breakes one, breakes not all *actually*; yet breaking that one *habitually*, hee breakes them all *habitually*; his heart stands a-like affected to breake any of the rest, and whensoever occasion shall serue, he will breake them. And howsoeuer he that keepees one, keepees not all *actually*; nay, he that keepees most breakes all *actually*; yet hee that keepees one commandement *habitually*, that is, in the *purpose and inclination* of his heart, hee keepees them all in the same manner, his heart stands honestly disposed to the keeping of the rest; he may say with *Dauid*, *My heart is prepared*. So that it may be truely said, the wicked do breake euen those commandements they keepe, that is, they breake in regard of the fitnessse and preparation of their hearts, those they keepe sometimes outwardly: And so in the same sort, the goodly keep those commandements which actually they breake.

The

The best of Gods children are often ouertaken with diuers sinnes, and with some one more then with another, and so faile more in the breach of some commandement then of another: yet still they keepe that commandement in regard of the bent and affection of their hearts, they consent with *Paul to the Law*, euen in that commandement they most breake, *that it is holy and good*. Now when wee say true obedience is *catholique* and *vninerfall*, the keeping of all the commandements, it is to be vnderstood of this *habitnall* obedience, when with *David we looke towards, or haue respect* to them all. Loe then the deceit of the *Temporaries* obedience. Though they doe many things, as *Herod* and *Iudas*; yet they liue in the *habitnall* breach of some one commandement at least. As *Herod*, in the *habitnall* breach of the seauenth Commandement, in his *incest*: *Iudas* in the *habitnall* breach of the eight, in his *conetonsnesse*. Their hearts were set on those sins, and they drunke them in as the Fish doth Water. They hated those good commandements of the Lord, that forbad those sinnes, and could haue wished withall their hearts there had beene no such Commandements: which shewed, that euen in those commandements they kept, as *Herod* in hearing *John*, *Iudas*, *Christ*, their obedience was rotten and vnsound, and without all regard of Gods commandement: for the same God that bad *Herod* reuerence *Johns* Ministerie in the second Commandement, bad him also *posseesse his vessell in holines and bonour*, in the seauenth. And if conscience had made him loue the second Commandement, surely it would not let him haue

Rom. 7. 16.

Psal. 119. 6.



hated the seauenth commandement. So *Iudas*, if he had truely hated other sinnes, because they were sinnes, he could not then haue loued, and so liued in couetousnesse. And if Gods feare had made *Iehu* put downe *Baals* worship, hee would not then haue still retained *Ieroboams* calves, the same God forbidding both. Let the *temporary* then markē himselfe well, and hee shall finde that in some point or other he hath a *dispensatorie* conscience with Gods word. And as rogues vnder hedges, without the Magistrate, so hee can make licenses to himselfe without Gods warrant, to continue in this or that sinne. Whereby his prophane contempt of God is manifestly bewrayed, and his obedience in other things conuincd to be no obedience to God, but to man, or to himselfe, or to that respect, whatsoeuer it is, that drew it forth.

3 Constancy.

2 Pet. 2. 14.

3 Note of true obedience is *setled constancy*, when, as the Scripture speaketh, we *walke* in the commandements of the Lord, and *exercise* our selues therein; as the wicked are said to be *exercised in couetousnesse*, in that they constantly follow it, as the Artificer doth his trade: But indeede the *temporary* doth not walke in these wayes, as doth the honest trauailor in the broad high-way, but onely like to the thiefe comes frisking and crossing over them. His *obedience* is like the true Christians *disobedience*, which is not setled and rooted, but onely for a fitte. The good Christian quickly remembers himselfe, and returnes to his course of godlinesse, when through distemper he hath begun to stray: and so the *temporary* Christian as quickly returnes to his intermitted

ted wickednesse, when sometimes hee chanceth to *stumble* vpon deuotion. His *obedience* is a *moody* and *passionate obedience*; soone forgot. It is like to *Sauls* affection to *Dauid*; when the euill spirit comes vpon him, then that religion which before hee seemed to make so much of, shall be runne through with the speare of grosse and wilfull disobedience. Hee doth not, neither can hee, *cleaue to the Lord with full purpose of heart*; as the true beleuer.

And so much for his *active* obedience. Now for *passive* in suffering; Wee would thinke it strange, if the *temporarie* beleuer might goe so far as to suffer for the truth: But it is a plaine case he may. Did not *Peter* speake in the name of all his fellowes, and so of *Iudas*, when hee said, *Master, wee haue forsaken all and followed thee*? Did not *Iudas* leaue his calling in the world, whatsoeuer it was, and did he not neglect all other meanes and possibilities of his liuely-hood and cleaue onely to Christ for three yeeres space, being partaker with him in his sufferings? So did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearefull *Apostates*, insomuch as *Alexander* (of being persecuted) turned a persecutor, and that of him, who before had turned of a persecuting Iew, a persecuted Christian; for *S. Paul* writeth of him, that by *putting away a good conscience*, hee had *shipwrecked the faith*, that hee had *done him much euill*, that he *withstood his preaching* sore, that he blasphemed the *truth*; and yet we shall finde in the *Acts*, that in *Pauls* cause he was very neere vnto *martyrdom*, when hee was violently dragged forth, and cast as a prey to the teeth of those raging *Ephesians*. *Nicholas*

Acts 11. 23.

2 Passive, shewed to be in them.

Matth. 19. 27.

1 Tim. 1. 19. 20

2 Tim. 4. 14. 15.  
Acts 19. 33.  
Nam qui martyrio propinquus, &c. Caluin.  
Acts 6. 5.

Reuel. 2. 15.

the *Deacon* ioyned himselfe to the persecuted Church and yet afterward became a ring-leader and the head of a horrible wickednesse: for of him were those *Nicholaitans*, *S. Iohn* speaketh of, so called. The like wee may see in *Ananias* and *Saphira*, that were content to sell their whole estate, and to giue halfe of it to the Church, and yet but hypocrites: yea, *Austen* thinketh, as we shewed before, that hypocrites may suffer martyrdom. If it be objected, that Christ sayes, these *temporaries* are offended and goe back when persecution cometh because of the word, and therefore that they cannot goe thus far as wee say? I answer, that is to be vnderstood of one kinde of the *Temporaries*, namely, those that are noted out by the *stony* ground; and not of the second sort of *Temporaries*, which are represented to vs by the *thorny* ground; for the very rise our Sauour vseth in that Parable must needs imply that as the *stony* ground went beyond the *high-way*, so the *thorny* goes beyond the *stony*; which cannot be otherwise then in this, that the *thorny* grounds fruit can well endure the heat of the sunne, and is not perished that way, as was the *stony* grounds, but onely by her owne thornes. Of this sort of *Temporaries* was *Judas*, *Alexander*, and the rest aboue-named, in whom the good seede was ouerthrowne, not by the *parching* sunne of persecution, which in some measure they endured, but by the *choaking* thornes of Couetousnes, Ambition, and such like corrupt affections. The *temporary* beleeuers then may proceede thus farre, to suffer; but as yet *Paul* telleth the Galathians, in vaine, because he suffereth not sincerely, and with a good minde: for he

Galath. 3. 4.

he that suffereth aright, must suffer in denyall of himselfe, and his owne carnall affections, according to our Sauours directions, giuen to all such, whom he calleth to be his Disciples: *If any man, saith hee, will be my Disciple, hee must deny himselfe, and take vp the crosse.* It is not enough simply to take vp the crosse, but first hee must deny himselfe, and so take vp the crosse. But the *temporarie* seekes himselfe in taking vp the crosse: They are his owne proud, ambitious, vaine-glorious, couetous affections, that make him stoope to take vp the crosse. The fruit of the *thorny ground* is able indeede to beare the heate of the Sunne, and is not consumed therewith, as the *stony grounds*: but what's the reason? because the thornes couering it doe fence off the Sunne. And what's the reason our *thorny Temporarie* is so ready sometime to runne himselfe into the briers of persecution, but that the thorne of some wicked lust or other is a *spurre* in his side? Marke the best of the *Temporaries* in their sufferings, and you shall see, that for all the thornes of persecution, wherewith the aduersaries pricke them, they still continue pricking their owne soules with the thornes of couetousnesse, pride, and vaine-glory. These thornes pricke them forward to the suffering of the other thornes; as in *Judas*, hee looked one day for a good day, hee hoped to haue no meane place in Christs temporall kingdome, and withall in present hee felt the sweet of carrying the bagge. Hee carryed the *crosse* on his *backe*, that hee might carry the *bagge* in his hands. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made him

Matth. 16. 24.

Bur yet deceitfull.



1 Cor. 13.

him willingly indure the little paine of his back. The bag in the hand was a staffe and prop to vphold his backe from sinking vnder the burthen of the Crosse. The sweetnesse, not of Gods loue shed into his heart, but of mans loue shed into his hands, was that which allayed the sowrenes of the crosse. So with others, the coole winde, not of Gods, but of mens praises, is that which refresheth them in the skorching of this Sunne, and maketh them with some comfort *bear the heate of the day. Though I giue my body to be burned,* saith Paul, *and haue not loue, I haue nothing.* Insinuating that men may burne their bodies, as hee burnt *Dianaes Temple*, of selfe-loue, of loue, of glory and fame in the world, and not of any true loue to GOD, or his Church. Let vs not then please our selues ouer-much, if wee haue suffered something for the truth, because euen in suffering the heart is deceitfull; but search wee our owne hearts, and see whether, as the *aduersarie* persecutes the *new man* in vs, so wee thence take occasion to persecute the *old man* in our selues: whether we turne the sword, thrust at vs to kill the life of Grace, to the opening of our impostumes: whether, as it were by one nayle driuing out another, wee vse the *thornes* of persecution, as meanes and medicines against the *thornes of conetousnesse* and worldlinesse. It is an ill signe, when wee can beare the *worlds yoke in persecution*, and yet at the same time, not endure Gods yoke in *mortification*. Againe, examine wee the ground and end of our suffering, whether we can truly say with Paul and the *Psalmist*, *The loue of Christ constraineth: For thy sake wee are killed, and suffer all things* for

2 Cor. 5. 14.

Psal. 44. 22.

2 Tim. 2. 10.

for the elects sake: for as we haue shewed, couetousnesse, pride, and vaine-glorie, setteth many on this worke. And, which is not all out so bad, happily others may be forced by the feare of Gods iudgements threatned against them that deny the truth: But then, as God said once to the Iewes in the matter of fasting, *haue yee fasted to mee?* so here also may hee say to vs in the matter of suffering, *haue yee suffered for me?* And when we shall begin to tell *Christ* of such kinde of sufferings, and to say with *Peter*, *wee haue left all and followed thee*, hee may twit vs with the same answer wherewithall hee then pinched *Judas*, whom *Peter* included in the generality of his speech, *Whosoener shall forsake houses, lands, &c. for my names sake, shall receiue an hundred fold.* But *Judas*, and so all other temporary beleeuers, whatsoeuer they haue suffered for *Christ*, it hath not beene for his sake, but for their owne; therefore their sufferings haue beene deceitfull: and as they would haue deceiued *Christ* by them, so assuredly *Christ* shall deceiue them, in disappointing them of their hoped-for reward.

Mat. 19.27.28.

\* \* \*

CHAP.

## CHAP. XI.

*Of the deceit of the heart in iudging our selues better then wee are.*

3. Deceit, that  
our good is  
better then  
it is.

1 Cor. 3. 18.

2 Cor. 10. 12.

1 Cor. 4. 8.

Math. 19. 20.

**A**Nd of the second *deceit* of the heart, in iudging of our persons, so much: The third followeth. And that is, when wee iudge our selues to be better then indeede we are; when our *little* is thought a *great deale*, our *Mite* of Grace a *Talent*, our *Mote* a *Beame*, our *Molehill* a *Mountaine*, our *smoking flaxe* the *strong and blaxing flame* of some mighty bonfire; our small beginnings, the height of perfection. Of this deceit the Apostle speaketh, when taxing the pride of the *Corinthians*, whereby they thought themselves wiser then indeede they were, hee thus writeth, *Let no man deceine himselfe: if any man among you seeme to be wise, let him become a foole, &c.* Shewing that herein is the *self-deceit*, when we are better conceited of our selues, then there is cause. Herein our deceitfull hearts are like to those kinde of glasse, which represent things many degrees greater then indeede they are. Thus the *Corinthian* teachers looking vpon themselves in this false glasse, magnified themselves aboute *S. Paul* himselfe, whence was that modest reprehension of the Apostle, *Wee dare not compare our selues with them*; and againe, *ye are full, ye raigne &c.* This was the deceit of him that said, *all these haue I kept from my youth*, and still it is to be found in too too many: not onely such as the old *Perfectionists*, and now the *Papists*; but euen in the best of vs all, who through

through selfe-loue, are no lesse affected to our owne graces, then parents to their owne children, whom they vse to account the fairest of all others. Hence arise those high thoughts, and strong conceits of our owne excellency, and sufficiency, euen for the weightiest matters. *James* and *John* no doubt had receiued some measure of Grace, and spirituall strength; but yet their owne deceitfull hearts made them to ouerprize it, and boldly to tell Christ asking them, *Are yee able to drinke of my cup, and to be baptized with my baptisme? Yes, we are able.* Alas poore men, that could scarce endure to see Christ himselfe drinke that cup, and therefore fled away when the cup was but coming towards them, how should you be able then to drinke of it your selues? Thus *Peters* heart deceiued him in like manner, when being but a *novice*, a *fresh-water-souldier*, hee thought himselfe able to encounter those enemies that might iustly haue danted the old trained and best exercised and experienced souldiers. Christ knowing the measure of his strength better then himselfe, told him, *Whither I goe, now thou canst not follow mee, hereafter thou shalt:* But *Peters* deceitfull heart, thinking it selfe too much disabled, answered, *Why cannot I follow thee now?* So, true is that, euen in spirituall riches, which *Salomon* speaketh of the earthly, *There is poore which maketh himselfe rich.* Therefore excellently *Dauid*, not ignorant of this deceit, after hee had protested concerning the soundnesse and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee? Yea, I hate them with a perfect hatred,* addeth (as something mistrusting his owne heart) *Try mee O God*

Math. 20.22.

Prou. 13.7.

Psa. 139. 22. 3.



Pro. 30.2.

God, *proue mee*, namely, whether I deceiue not my selfe in thinking I haue more zeale, then indeede I haue: of the two deceits, it is the better and safer to vnder-value our selues; and with him that said, *I am not a man, I haue not the vnderstanding of a man in me*, to thinke our selues rather worse then any whit better then in truth we be.

## CHAP. X.

*The vse of the first head of the hearts deceitfulnesse, or an earnest exhortation to try our selues, whether wee haue ouer-taken the Temporary.*

2 Cor. 13. 5.

**H**itherto of the deceitfulnesse of the heart in iudging of our persons: It remaineth to speake of the deceitfulnesse in iudging of our *actions*: but first wee must consider what vse we are to make of the former.

2 Cor. 4. 4.

The speciall vse is that of the Apostle, *Try your selues, examine your selues, whether yee are in the faith or no*: our hearts would make vs belecue wee were thus and thus; but the Scripture hath discovered our hearts vnto vs for noble imposters and deceiuers. Now, who is there that would easily belecue a knowne deceiuer? Nay, as it fareth with such that often deceiue by speaking falsely, that they cannot be credited of vs when they speake truely; the like suspicion and ieaiousie should we haue these false hearts in, euen then when they giue in right iudgement. *I know nothing by my selfe*, saith Paul, mine

mine owne heart doth not condemne mee, and yet I dare not be ouer-bold in bearing out my selfe vpon this iudgement : this sentence of mine owne heart will not iustifie mee, much deceit may be hidden therein. God, that is farre greater then our hearts, sees that in them which they see not themselves : Good reason hast thou then, my brother, to mistrust the iudgement of thine owne heart, concerning thy selfe, and those so peremptory sentences which it causeth thy mouth to vter, that if there were but one man to be saued, thou art the man. O how many sleepers are there, that dreame this dreame of a strong assurance of their saluation, that both liue and dye in this dreame, and so goe downe merrily into hell ! where their paines shall be greater, by how much their expectation of them, through the deceitfulnes of their harts, was the lesse. Is it not paine enough to be in hell, but they must needs increase the paine by this wicked and wilfull *selfe-deceiuing* ? Haue wee then our eares in our heads, and marke wee well the voyce of these our hearts, when they suggest secretly vnto vs; thou art in good case, the childe of God, the beloued of God. Consider we whether our owne hearts may not flatter vs, whether the Diuel may not delude vs. Rest we not in our own hearts voyce, neither accept we the deceitfull applause thereof; but as once *Ioshuah*, seeing the Angell, examined him. *Art thou on our side, or on our aduersaries?* so doe wee, hearing these words, try them whence they are : for the *Eare*, saith *Elihu*, tryeth words: as the outward words of other mens mouths, so the inward words of our own hearts. Say then

Iosh 5.13.

Iob 34.3.

1 Iohn 4.1.

Acts 12.22.

then to these words, to this secret cry, whence art thou? Comest thou from Gods spirit, or from Sathan? As wee must *trye the spirits*, in the outward words deliuered by men, so also in the secret thoughts of our hart, specially these concerning our owne estate to God-ward, whether they be the voyce of Gods spirit, or of the euill spirit of error and illusion. It was vile for those clawing flatterers to say vnto a man, *The voice of God*; much more for vs to say so to the diuell himselfe. And what do we else, when we apprehend and applaud his mocking illusions, and lying suggestions, as the *Oracle of God*; and goe away with them, as if God from heauen, had told vs we were his. Try we then these sounds, before wee trust them, and carefully examine the grounds which thy heart can thow to make good her so confident assurance. Here especially remember those fearefull deceits of the *Temporarie*; how like a true beleeuers hee is, and yet none; how neere hee comes to heauen doore, and yet enters not, how far he travels in the way of *Canaan*, euen with those *Israelites*, to *Kadeshbarnea*, within eleuen dayes iourney of the land, and yet neuer sees it, neuer enioyes it, but is as farre off, as if hee had sitten still in Egypt, and neuer stirred foot out of doore. Consider seriously with thy selfe how farre *Pharaoh*, *Saul*, *Iehu*, *Ahab*, *Iudas*, and others haue gone in humiliation, sorrow, desire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy selfe, and tell mee whether thou dost not come short of many of these, who neuer yet hadst the heart, vpon the threatning of the word, to relent and

and humble thy selfe with *Ahab*, to confesse thy sins and desire the prayers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practise many things with *Herod*, to be zealous against sinne with *Iehu*, to lose some part of thy goods with *Ananias*, to forsake the world, and all thy hopes there, and to follow poore *Christ* with *Iudas*, *Demas*, and others, much lesse to venter thy life with *Alexander* the copper-smith, in cleauing to the truth? may such as these be wicked reprobates, and yet wilt thou please thy selfe in a false conceit of thine owne happiness, who comest farre further behinde them then they do behind true Christians? For vnto one of this ranke, our Sauour saith, *Thou art not farre from the Kingdome of heauen*: but to thee it cannot be said that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicholas*, *Alexander*, and other such like *temporaries*; for they, some of them especially, had many notable graces, so that *Nicholas* was chosen Deacon by the Church, for that reuerend respect they had of his gifts: *Iudas* was an Apostle, and could both pray and preach with great zeale; generally the common sort of them may be inwardly affected in prayer, conference, hearing the word, feele many good motions, taste of the powers of the life to come, feele some relish in the promises, tremble at the threatnings, reforme all outward corruptions of life, as we haue already shewed. And thou that makest thy selfe so sure of heauen art happily a despiser of the word and prayer, a senselesse blocke, that neuer feelest the least glimpse of any spirituall motion, a muddy worldling, that canst not raise vp thy spirit out of the mucke of the earth,



into the heauens, to conceiue any one pure or refined thought. Why then hast not thou the wit thus to thinke with thy selfe? What? those that are Saints and Angels in regard of mee, are they yet deceiued in iudging themselues to be in state of saluation? how grosse then is my errour, in being thus conceited of my selfe? If some that haue iournyed in the wildernesse to *Kadeshbarnea*, shall yet neuer enter into Gods rest, shall those that neuer left Egypt? Is the stony ground *reprobate* ground? and can the *high-way* ground be good?

As long then as thou art cast behinde the *temporarie*, thou art miserably deceiued, if thou thinkest well of thy selfe: So also art thou, though thou hast attained vnto him, vnlesse withall thou outstrip him, attaining to that which no *Temporarie*, as long as a *Temporarie*, either is or can be. O thou wilt say what's that? *Ans* I haue already shewed it in the detection of the particular deceits of the *Temporary*, yet thus much may be added. The chiefe difference our Sauiour in the Parable maketh berwixt the best of the other grounds, and the good, is this; that those onely signified by the good ground, had *good* and *honest hearts*: for the *stony* and *thorny* hearers brought forth fruit, but they wanted the same *good* and *honest heart*, and in stead thereof, had either a stony, or thorny: see then what it is wherein the true Christian excelleth the *Temporary*, namely, the *good* and the *honest heart*. The *honesty* of the heart is to be referred to the intents it hath in the doing of particular actions: so that is an honest heart which aymes at the right in that she doth: the goodnesse of the

Wherein the  
true Christian  
goes beyond  
the vnfound.  
Luke 8.15.

the heart is to be referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleansed and purged of the former naughtinesse, and so indued with another kinde of nature and disposition, whereby it hateth all sinne, and loueth, saouureth, and affecteth things spirituall. Here then is that we must narrowly examine our selues by, if we will not be deceiued by our owne hearts, in iudging our selues to be Gods children, when we are not. *If any man* (saith Paul) *be in Christ, hee must become a new creature.* Hee must haue that same cleane heart of the Prophet created in him, and that same right spirit renewed in him. Hee must be renewed in the very spirit of his mind; in the most inward and subtile parts of the soule, as it were the quintessence of it. And this happily may also be the meaning of the Apostle, praying for the *Thessalonians*, that they might be sanctified throughout in their soules, bodies, and spirits: by spirit vnderstanding the same thing that in the other place to the *Romanes*, the best and choicest of both the parts, both soule and body. Here is the maine defect of the temporary. Though hee may seeme to be renewed in his mind, yet not in the spirit of his minde: to be sanctified in soule and body, yet not in the spirit and quintessence of both. He reserues that for some sin or other, which is closely harbored and nourished there. Like as the thornes haue as it were the best spirits of the ground, and doe drinke vp the very creame and flower thereof, so that the fruit coms to nothing, being robbed of it nourishment by the thornes. Not but that there may be and are many secret corruptions in the

2 Cor. 5. 17.

Psal. 51. 10.  
Ephes. 4. 23.

1 Thes. 5. 23.  
opened.

Luke 8.7.

και συμφύει  
σαι αι αναν-  
θου.

Mark 4.8.

ανανθων αυτων  
και αυξανον-  
τα.

truely regenerate : for euen the good ground may haue thornes:but yet these corruptions in croach not vpon the spirit of the soule; that's reserued for the grace and spirit of God; these thornes get not the fat of the soyle, the good corne feedes on that, the thornes do not grow vp together with, and so ascend and climbe vp aboue, and ouer-top the good fruit; nay, the good man playes the *good husband*, and is euer and anon cutting vp those thornes, thereafter as he feeles them: Therefore it is said excellently of the good ground, that it bringeth forth fruit *encreasing* and *ascending*; which seemes to be spoken in opposition to the *thorny* ground, of which it was said, that the thornes grew vp and ascended, namely, aboue the corne. But in the good ground, though there may be thornes, yet the corne ascends aboue the thornes, grace is superiour to corruption, and keeps it vnder.

Let vs not then deceiue our selues with the temporary; for that wee haue some feelings, some motions, some good affections of ioy, feare, sorrow, or such like; if there be but any one thorne, either of couetousnesse, as in *Judas*, *Demas*, *Simon Magus*; or of vaine glory and ambition, as in *Iohn*, *Agrippa*; or of any other naughty affection, it is enough to choake all grace, and starue all goodnesse; so that, as our Sauiour speaketh, wee must needs become *unfruitfull*. The diuell can be content to let vs pray, preach, heare, and doe all these things with some feeling and affection, and herevpon to iudge our selues to be true Christians, as long as his interest in our hearts continues, as long as he may haue sure hold of vs, by any

any one raigning sin: For right well he doth know, whatloeuver good we conceiue of our selues, wee doe but deceiue our selues; wee are still, as it is said of *Simon Magus*, in the gall of bitternesse, and in the bond of iniquitie. It stands vs in hand therefore throughly to gage these deepe hearts, euen to the bottome, and to cry with *Dauid*, Try mee O Lord, proue mee, whether there be any way of wickednesse in mee. If there be a thorne in thy foote, thou canst goe but haltingly: if any inordinate lust or desire be ingrafted into thy affections, though with *Agrippa* thou maist be much moued with the preaching of the word, yet with him, thou art but an halfe and halting Christian. Doth the loue of worldly honour, pompe, praise, and profit preuaile in thee? then know (thou spirituall adulterer, or adultresse) that *the loue of the world is enmity with God*, and that *in whom the loue of this world is, in him dwelleth not the loue of the Father*. Neuer then blesse thy soule in any of thy good desires, or affections. *How canst thou beleue when thou seekest glory of man, and not of God?* saith our Saniour: neuer tell me that thou burnest in holy feelings, as long as thou burnest no otherwise then the bush, which burned, but consumed not: as long as the inward corruption of thy heart remaines vnwasted, for all these burnings, thou mayest burne in hell for euer. Rest not then in thy deceiueable feelings and flashings of ioy. Though these thy feelings, desires, and motions be good, and come not alwaies from *Sathanicall* illusion, but otherwhile from the spirit of God, as the Scripture plainly teacheth, yet they are not sufficient. It is well indeede that thou art come further

Acts 8.

Psal. 139. 23.

Iames 4. 4.

1 Iohn 2.

Iohn 5.

Exod. 2.

Heb. 6. 4.



Mark. 10. 21.

Galat. 3. 4.

then the common sort of the world, who know not what these feelings meane, that being the stonie, or thorny ground, thou art neerer to the nature of the good ground, then the high-way ground, but what? because thou art come thus far in the way, wilt thou goe no further? dost thou therefore thinke thy selfe well enough? no; as our *Sauour* said to the yong man so say I to thee; *One thing is yet wanting*: this same good and mortified heart. There lyes in thee some leauen of hypocrisie, that must needs be purged out; some roote of bitternesse, that must needs be weeded vp; some thornes of couetousnesse, pride, vaine-glory, that must needs be cut downe. Loe, my brother, thou art come out of *Egipt*, thou hast gone a great way in the wildernesse, thou art not now far from *Canaan*, thou art come euen to the very next borders; two or three strides more would set thee in the land it selfe: Wilt thou now foolishly mocke thy selfe, to thinke thy selfe in *Canaan*, because thou art on Mount *Nebo*, within sight of it, and so goe no further? Wilt thou thus loose all thy other labour and trauaile? hast thou done so many things, *suffered so many things in vaine*? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou hast many goodly graces, and they make thee to shine as a goodly and beautifull Temple of the Holy Ghost; Onely one thing is wanting; there is some error in the foundation; I doubt mee, it is sandy, thou must needs digge a little deeper: get a little more humilitie of spirit,

and

and truth, and purity of heart, or else when a storme comes, all thy other labour about the building will be lost. I am the more earnest in this exhortation, because of those fearefull shipwrackes which many ships, richly laden with many precious iewels of Grace, haue suffered in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heed of it, as the very bane and poyson of all grace, and so the onely cause of those many deceits of the temporary beleeuers. Enter therefore into those darke closets of thy heart, take the *light of the Word* in the one hand, and the *sword of the spirit* in the other: and whosoever *Agagite* or *Amalakite* that light shall discover, kill, spare none, with *Saul*, make hauocke of all, an vniuersall destruction; saue but one, & thou destroyest thy selfe: Whatsoever be the outward flourishing show of thy graces, if some sinne lie couered vnder them at the core, it will poyson and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doth often in the regenerate? for, when corruption lies at the heart, couered vnder many outward graces, then it eates vp and deuoures the nourishment which grace should receiue from the heart, and so our graces become *leane Staruelings*, and in time the thornes that at first lye hid, sprout forth, and ouer-grow the corne, and so unhappily dash those hopefull beginnings, which seemed to promise a very large and ample haruest. Contrarily, though a man haue many corruptions, and yet truth of grace lye secretly in the heart, it will by little and little eate out all those corruptions. Wee see then what it is we must

pecially labour for, if wee would be freed from that deceit of heart, wherewith the *Temporary* is beguiled, with whom the Diuell playeth, as the Cat doth with the Mous; He lets them in some sort goe out of his hands, in that he giueth them leaue to doe many things, and doth not hinder them in their ioy, and alacritie of spirit, or feruency of zeale, in which regard hee is said to be cast out in the Gospell; but yet as the Cat will haue the Mous still within her reach, that if she offer to run away she may presently apprehend her; euen so doth the Diuell here: he is sure to haue thee within the reach of his paw, as long as thy heart within is polluted with the loue of any one sinne: see then if thou canst deceiue this roaring Lyon, thus sporting with thee (as sometimes we see the poore Mous doth the Cat) wholly escaping from him, by thrusting out that one sinne, that still possesseth and defileth thy heart, and instead thereof entertaining the word and spirit of God. Till thou dost this, thou art but in a damnable case, whatsoeuer thy flattering heart tels thee: Thou must with *David* refraine from *every euill way*, before thou can be the true childe of God, a true keeper of his word. *I haue refrained my feet* (that is, *my affections*) *from every euill way*, that is, from the loue and delight thereof, *that I might keepe thy word*: And *Iames* tels thee, that onely that one sinne of an vngouerned tongue, is sufficient to discouer the falsenesse of thy religion, what euer be thy profession.

p[sa]l. 119. 101.

Iames 1.

CHAP.

CHAP. XII.

*Of the deceit of the heart, in giuing directions for our Actions.*

**H**Auing thus spoken of the first part of the deceitfulnesse of mans heart in iudging, namely, in iudging of *persons*; now wee come to the second, in iudging of *actions*. And this is two-fold; in *fore-iudging*, in *after-iudging*. The iudgement of *advisse*, and *direction* for the doing; and the iudgement of censure, and sometimes *correction* after the doing of the actions.

The second deceit, in iudging of Actions.

The deceits of the former kind are almost infinite. The booke would swell too much, and I should but weary my selfe and the Reader, largely to prosecute them all: Onely I will point at some of the chiefeest heads. These deceits therefore, for *direction*, are either in regard of the *rules* for the gouernment of our *actions*, or of the *actions* themselves.

1 In direction.

For the *rules*, our deceitfull hearts prescribe specially three deceitfull rules, to square our actions by. First, the light of *naturall wisdom*, which being so much degenerated from that at the first creation, and of a cleare shining lampe, become a stincking snuffe, who seeth not that this light is plaine darknes it selfe? *The wisdom of the flesh is enmitie to God*. Secondly, the *custome of the times*, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to be knowne by the multitude of foot-steps, trampling and beating vpon

1 For the rules.

1 Light of Nature.

Rom. 8 7.

2 Custome.

on



*Non dubitaret  
fiuere si cum  
paucioribus fire-  
rent; nunc sani-  
tatis patrocini-  
um est insanitatem  
turba. Sen.*

3. Our owne  
intention.

2 Sam. 6. 7.

Pro. 16. 25.

2 For the Acti-  
ons themselves

1. Against the  
whole Law.

1. Thoughts  
are free.

Rom. 7. 7.

on it? or as though men should be as silly as sheepe, to follow whether-soeuer their companions leade them? For surely how many things are there done which would argue the doers, either *sheepishly simple*, or *ragingly furious*, if they did them alone, or with few companions? whereas now the multitude of their companions in madnesse, is the onely prooue they haue to proue themselves in their right mindes. Thirdly, our owne *intention* and meaning, that if it be good, then so is the action also, which the Scripture refuteth by the example of *Vzzah*. These are crooked rules, and blinde guides, which blinded and deceiued hearts chuse to themselves. But here that of *Salomon* is true, *There is a way that seemeth good in a mans owne eyes, but the issues thereof are the wayes of death.*

The deceit of the heart in iudging of the actions themselves, is either against the whole Law in *generall*, or in *speciall* against either Table: All which to name were endlesse. Wee wyl onely cull out some of the principall.

First, against the whole Law, I obserue three more speciall deceits.

1. That *thoughts are free*, that wee shall not be accountable to God for them. *Paul* himselfe, though a learned *Pharisee*, yet was thus deceiued in iudging of thoughts, not consented to, which are forbidden in the tenth commandment: *I had not knowne* (saith hee of himselfe, in his *Pharisaisme*) *that lust had beene sinne, vnlesse the Law had said, Thou shalt not lust*; But the grossenesse of this deceit may easily appeare: for what reason is there, that the *author* of

treason

treason should be punished, and the *first plotter* and *contriuer* should scape? Now the first beginning and hatching of any sinne, is first in the thoughts of the heart: And if Kings will haue their seruants in their accounts, answere euen for pence, why may not God call vs to a reckoning, euen for our smallest debts? And if men punish words and deeds, because they see & know them, why then should not God punish our thoughts, which hee knowes farre better then any man can doe our outward actions? Wee must therefore make conscience of the idle rouings of our braines; our very thoughts and imaginations must stoupe, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very first rising of euill thoughts and motions in our hearts, *and sinne not*. But alas, many doe inuert the sentence, and in this kinde very boldly *sinne, and tremble not*.

2. That *words are but winde*: Yea, but they are such a winde as shall blow thee violently into hell, and shall be the bellows to kindle, yea, the fuel to feede the flames of that vnquenchable fire: *For by thy words thou shalt be iustified, and by thy words thou shalt be condemned*, and for euery idle word must thou giue account to God at the last day, vlesse *Christ* haue giuen account for it before. What a dotage is this, to thinke that our Tongue, *our glory*, may be made our shame; our greatest ornament, our foulest deformity; our best, and yet withall one of our least members, a *world of wickednesse*?

3. That *the outward workes of the Law are sufficient*. That in the first table, it is enough to come to Church,

Luke 10.17.

Psal. 4.4.

2. Words are winde.

Mat. 12.37.39.

3. Outward workes enough.

Church, and to mumble ouer a few prayers in ones bed, &c. in the second enough to liue quietly, and pay euery man his owne, and not to breake out into scandals. This deceit possessed the Pharisees, who in their interpretation of the Law, restrayned the prohibitions of murther and adultery to outward grosse murther and adultery. So their *Philacteries* were not so broad, but their expositions of the Law were as narrow. In the same error was he, that hearing the commandements of the second Table rehearsed to him by our *Sauour*, answered, *All these haue I kept from my youth*: but wee must know that the law in euery commandement is spirituall, and bindes the heart as well as the hand.

Against the first *Table* these deceits:

1. That the workes of the first table are inferiour to the second. Hence is that opinion, that it is easier to loue God then our neighbour: Hence also it is, that there is often seuerer discipline against drunkenesse, theft, blaspheming of great men, then against prophanation of the Sabbath, blasphemous oathes, and other such like, as great breaches of the first Table, as the named sinnes are of the second; Whereas yet the *first and great Commandement* is, *Thou shalt loue the Lord thy God*. 2. That God may be worshipped according to our owne deuise, without the warrant of his owne word. Hence that *Atheisticall omni-religion*, and that opinion that all religions doe well, a man may be saued in any: hence those swarmes of *wil workes*, and worships, which naturally we preferre before those commanded by God. But shall the *King* set downe himselfe the rule of his

owne

Math. 19. 20.

2. Against either Table.  
The first.

Math. 22. 38.

πανθρησκεια  
Omnes religiones  
recte incedere.

owne honor to be performed by his subiects, and not leaue it free to euery country clowne to doe as they list: and shall wee, farre more vnable to set downe any fashions for Gods Religion, then the rudest rusticke for a Kings ciuill worship; shall wee I say, take vpon vs to determine ought of our selues, in Gods worship? Men haue thought it a disparagement to them, when their seruants being commanded to doe something, haue done otherwise; not yet in contempt, but because they did see that other way which they tooke, to be better for their masters purpose, then that which was commanded them. *Crassus* caused his Mason to be whipped, for that being commanded to send him the greater mast, hee sent him the lesse, onely because he knew it to be fitter for the turne whereto he would vse it. Doe men thus stand vpon it? *foolish men*, will they haue their owne wayes followed, without giuing place to the better courses of their inferiours; and can God, whose *foolishnesse* is wiser then our best wisdom, can hee take it well, that our folly should thus take head to it selfe, presuming to checke and correct his wisdom?

Against the *second Table* there are also many deceits; as, That euery man may be for himselfe, and make the most of his owne, and doe with his owne as he list; that the *officious* and *sporting* lie is nothing, whereas, *Galat. 1. 10.* wee must not speake truth to please men, much lesse then lye: that it is the signe of a base mind to put vp an iniury, which yet the scripture termeth our *glory*, and an hundred such like. But me thinks it is vnlauiory raking in this dungehill, let vs there-

Gell. not. Attic.  
lib. 1. cap. 13.

The second.

Prou. 9. 11.



therefore leaue this point, and come to the hearts iudgement of actions after they be done, and see how that also is deceitfull.

## CHAP. XII.

*The deceitfull iudgement of the heart in censuring our actions already done, and more specially the shifts it useth for excusing of sinfull actions.*

2 In censures  
of

1 Good,  
1 Condemning

2 Ouerpri-  
zing them.

2 Euill, by

1 Iustifying  
them.  
Iohn 16. 1.

*Felix scelus  
virtus vocatur.  
Tullius de di-  
uin. l. 2.*

NOW it is deceitfull, not onely in the sentence it passeth vpon *euill actions*, but also vpon *good*.

1. For *good* actions, two wayes: first, by condemning the innocent, and accusing vs for them, as if wee had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a *Papists* for eating an egge in Lent: secondly, by setting the good we haue done at so high a rate, making a great deale of nothing.

2. For euill actions, the iudgement of our hearts is deceitfull two wayes.

First, in iustifying the guilty, acquiting vs for them as if wee had done well; as those our Saviour speaketh of, that should iudge of the murther of the Apostles, as of good seruice performed to God. And this deceit is the stronger, if the sinne be happy in successe. Then vile wickednesse shall be graced with the name of vertue it selfe. *Dionysius* after his spoile of an Idols temple, finding the windes fauourable in his nauigation, loe said hee, how the Gods approue of Sacriledge. Hee blessed himselfe in his supposed

sa.

sacriledge, because of the good successe that ensued. This was likely also to be *Ieroboams* deceit, that his Calues were not so euill, when he saw how the Prophet, which so thundred against them, was afterward slayne of a Lyon. This also was the deceit of those wiues in *Jeremy*, that iustified their idolatrous incensing to the *Queene of heauen*, by the plenty and peace then inioyed, in regard of that scarcenesse which followed the leauing of that idolatry. Like as many of the *Israelites*, when they were brought into the desert, where was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the same deceit, prefer Poperie in the same respect, before the Gospell. But for the deliuering of our selues from this deceit, we must know, that wee must iudge of the goodnesse of the *successe*, by the goodnesse of the *action*, not contrarily of the goodnesse of the *action*, by the goodnesse of the *successe*.

Neither is this deceit of iudging our sinfull actions lawfull and good, proper onely to the blinde worldlings, but incident also to those that haue some knowledge and sence of Religion, yea, often to the truly godly themselves. *David* cryes out, *Who knoweth the errors of his wayes?* How many secret sinnes haue the best, which they are so farre from accounting sinnes, that they beare themselves out in them, as iust and warrantable? Of this kinde was the *Polygamie* of the *Patriarchs*, whose liuing and dying in that sinne, without speciall repentance for it, is to be imputed to this deceitfulnesse of heart wee now speake of. And so no doubt is still with vs, that many

1 King 13.22.  
24.33.

Jerem. 44.11.

Psal. 19.12.

Math. I. 19.

1 Sam. I. 14.

2. Excusing  
them, by

many finnes goe current with vs, without the least checke, in regard of the generall sway of the times. But this deceit is farre more grievous in some, who being something like true Christians, (but indeede are not) are often foully illuded by *Sathan*. So that as once *Ioseph* tooke the conception of the *holy Ghost*, to be an adulterous seede; so these men, contrarily, take adulterous conceptions that is, some thoughts and affections which spring from pride and vaine-glory, to be spirituall conceptions of the *holy Ghost*, and to come from zeale, and piety: and as once *Eli* and those mockers, *Acts 2*. imputed the true worke of the spirit to drunkennesse, so these, through the deceitfulness of their hearts, farther vpon the spirit certaine motions and actions, that are indeede the fruit of a certaine kinde of drunkennesse and giddinesse of intoxicated mindes.

The second thing wherein the iudgement of the heart touching our finnes shewes it's deceitfulness, is this; That if the action be so grosse, as that it cannot be excused in it selfe, yet to excuse it, as it was done by vs. That though it cannot excuse it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty, and pardonable sinne. As the vniust steward in the Gospel for a hundred pounds set downe fifty, so deale wee, nay farre worse, with our debts to God, that is, our finnes; Talents are made farthings, and farthings meere nothings; Great finnes are made little finnes, and little finnes no finnes. And here especially doth the cunning deceitfulnesse of the heart excell. It doth so straine and stretch it wits, euen as it were on

tenter.

tenter-hooks for to finde out excuses, as it were fig-  
leaves to couer our nakednesse, and thickets to lurke  
in, if it might be, vnespied by God himselfe. This is  
that deceit *David* meant, when he said, *Blessed is that*  
*man in whose heart there is no guile*, namely, to minse  
or mittigate the grievousnesse of his sinne, by the in-  
vention of witty and colourable excuses and exte-  
nuations. And this, as it may seeme, he spake out of  
his owne experience, in that his grievous sinne in the  
matter of *Vriah*. For in this point the Scripture tax-  
eth him for want of vprightnes of heart, and there-  
fore also himselfe at length, in his repentance, ta-  
king notice of it in himselfe, crieth out, *O Lord, thou*  
*lovest the truth in the inward parts*, thereby implying,  
that in that sinne hee had discovered much deceit,  
and want of truth and vprightnesse; now, in what  
more then in this, that he *sewed cushions vnder his el-*  
*bowes*, that he might sleepe securely in his sinne, and  
after he had *built the wall, he dambed it with the untem-*  
*pered mortar* of his owne vaine and friuolous excu-  
ses; as that a King had equall authority ouer all his  
subiects, and therefore, since some must needs bee  
exposed to more perill in the warres then others, he  
might as well put *Vriah* to that hard lot, as another;  
that as long as *Vriah* was not slaine with his owne  
hands, but in the warres, he was not guilty of his  
death, and diuers such like inuentions? And who  
shall not in some measure discern this deceit? how  
busily will our hearts lay about them to finde some  
pretence or other for the lessening of our sinnes,  
to make them seeme lesse odious and vgly then in-  
deede they are? So that, though when we come to

Psal. 33. 2.

Psal. 51. 6.

Ezech. 13. 10.  
31.

L

giue



Vitia nostra quia  
amamus defendi-  
mus, & malum  
excusare illa quā  
excitare. Sen.  
Ep. 116.

1. Corruption  
of nature.

Aristo: Eth. lib. 3.  
cap. 5.  
τοῖς μεθύουσι  
διπλά τὸ  
ἥμισυ.

giue iudgement, wee cannot wholly free our selues, but must needes giue in the verdict against our selues, yet we will doe it as fauourably, and with as great respect as may be. Like *Dauid*, that when he could not but send his subiects against *Absalom*, yet willed them to haue special care of not hurting him. But when our deceitfull hearts would vrge vs to shew this fauour to our *Absalom*, to our darling sins, we should no more regard them, then *Ioab* did *Dauid*s charge concerning *Absalom*, but with stomacke and courage runne them through with the two-edged sword of the spirit: and not, as vsually we doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let vs see the particularities of these deceitfull excuses.

The first is, to plead the *corruption of nature*. O say some, when they are iustly challenged, we are but flesh and bloud, borne in sin, our corrupt nature as a mighty streame carries vs away violently. We are but weake fraile men; no *Saints*, no *Angels*. These see not that this is so farre from lessening, that it rather aggrauateth their sinne. For as the *Philosopher* sayes of those that excuse their sinne by drunkennesse, that they deserue *double* punishment, first, for the drunkennesse, then for the sinne committed in and by their drunkennesse: so likewise is it here. Wee deserue double damnation, first for this corruption of our nature, and then for the fruits of it, in our actuall transgressions; because as the drunkard is the cause of his owne drunkennesse, so wee likewise of our owne corruption of nature, for God made vs holy and righteous, after his owne Image,

but

but we our selues in our first Parents defiled & corrupted this holy nature. And therefore *Dauid* when in that *Penitentiall* Psalm, his repenting heart euen studied with it selfe, how to make his sinne out of measure sinful, and to raise it vp to the highest degree of rebellion; he bringeth in the mention of his corrupt nature, as an amplification thereof, *In sinne was I conceived, and in iniquity brought forth.* And lest it might be thought that he did cunningly alleadge it to lessen his sinne, he addeth, *thou louest the truth,* no such deceitfull cloaking.

Psalm 51. 5.

2. Examples of the godly sinning.

The *second cloake* are the *examples* of the faults of holy and godly men, especially those in the Scripture; as *Davids* adultery, *Peters* deniall, *Lots* incest, *Noahs* drunkennesse, &c. How many are there that vpon these examples doe beare and boulder themselves out in the same or the like sinnes? But what a strange deceit is this, that that which increaseth sin, should be vsed as a diminution thereof? for by how much the person that sinneth is greater, by so much also is the sinne it selfe. Adultery by *Davids* example was made so much the viler, by how much *Dauids* holinesse exceeded others. Again, what a grosse delusion is this, that that which indeede is an argument of *fear*, should be made an argument of *boldnesse* in sinning? for who in his right minde would not reason thus with himselfe? Did *Dauid*, *Peter*, and other such worthies fall so dangerously, that had so excellent a measure of the spirit? oh then it standeth me in hand to looke to my selfe, whose feet are farre more feeble, and stand in far more slippery ground. Surely, if the Saints were aliue againe, and heere

*Audiant qui non ceciderunt, ne cadant, qui ceciderunt, ut surgant: non cadendi exemplum proponitur, sed si cecideris, resurgendi.*  
Aug. in Psal. 51.

*Ceciderat lapsu  
cupiditatis, non  
patrocinio san-  
ctitatis. Correp-  
tus est per Pro-  
phetā non lapsus  
est in Prophetā.  
Hoc in te amat  
quod David in  
se odit? Aug. in  
Psal. 1.  
Heb 11. 1.*

3. Ignorance.

with vs on earth, as there would be diuers other matters of griefe vnto them, so I thinke nothing more, then to see the horrible abuse, as of their *vertues*, so of their *imperfections*: of their *vertues*, when in that regard they are defiled by the superstitious Idolater: of their *infirmities* and *imperfections*, when for them they are made the patrons of hatefull and shamefull deformities, by the loose Libertine. As it would grieue them to see those *vertues*, the weaknesse whereof made them to fall downe before God in *humiliation*, to be raised vp to such an height, as to make others fall down to them in *adoration*: so also to see their sins which wrought *shame* in themselves, to worke *impudency* in others. If *David* had committed adultery, as thinking it no such great matter, because of the example of some *Prophets* before him, there had bin some more colour in his excuse: But *David* fell onely through his owne concupiscence, not vpon any patronage of holy mens examples. A Prophet with his words rebuked him for his sin: No Prophet with his deeds fleshed him in his sin: why dost thou loue in thy selfe that which *David* hated in himselfe?

To conclude this point, the examples of holy men in things imitable, are compared by the *holy Ghost* to the *Israelites cloud*, that led them in the wildernesse. But their vnwarrantable examples are like the black part of the cloud, which whosoever shall follow, with those Egyptians, together with them, he is like to be drowned in the sea of eternall destruction.

The third shift is their *Ignorance*, and want of learning. They say they are no Schollers nor book-learned: and therefore, howsoeuer these things they are

ac-

accused of, would be scarce tollerable in others, yet in them they are very excusable. For the discouery of this deceit, we must vnderstand, that there is a two-fold Ignorance. A plaine and simple ignorance, and also a wilfull and affected. The plaine & simple ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy Princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods Court, who is farre seuerer then any mortall wight, the plea of ignorance shall be heard? for as the Princes lawes are printed & published, and therefore may be knowne, vnlesse we be either carelesse or wilfull; so also are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore saue thee harmelesse. No, the seruant not knowing his Masters will, must be beaten with some stripes, if he do it not, though not with so many as he that knowing it does it not. But yet if his ignorance be the second kinde of ignorance, wilfull and affected, then hee shall be beaten with as many if not more: for this kinde of ignorance increaseth the sinne, rather then any whit lessens it. And heare, as in the case of drunkennesse, double punishment is worthily deserued; because they doe willingly shut their owne eyes, that they might not see, and doe of set purpose nuzzle themselves in ignorance, though the light on euery side incompasse them, thinking thereby to procure to themselves a libertie of sinning, without guiltines: but they are deceiued. Here truely hath place that saying, *The ignorance of the truth can bee no excuse to saue their condemnation, who had they had a will to seeke the truth, might easily haue had the skill to finde it.*

*Excusar à tanto, sed non à toto.*

Luk. 12.47.48.

Auth. op. imperfect. in Mat. hom. 44. Nec potest eis esse excusatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, si fuisset querendi voluntas.



2a. 2e. q. 76.  
ar. 4. *Contingit  
quandoq; quod  
ignorantia di-  
recte & per se sit  
voluntaria, sicut  
cum aliquis sua  
sponte nescit, ut  
liberius peccat.  
Et talis ignoran-  
tia, ut augere  
voluntarium &  
peccatum. Ex  
intentionem  
voluntatis ad  
peccandum pro-  
uenit, quod ali-  
quis vult subire  
ignorantia dam-  
num propter li-  
bertatem pec-  
candi.*

4. Translation  
vpon others.

Epist. 50. *Nescit se cecum,  
subinde rogat  
pedagogum ut  
migaret, Ait  
domum tenebro-  
sam esse.*

They double their guiltinesse, they twist the bonds of their iniquities stronger, and adde further weight to their sinne, when they thinke to make it lighter. To this purpose *Thomas the Schoole-man*, speaketh very iudiciously, thus : *Sometimes it happeneth that ignorance is directly, and in it selfe voluntary, as when one is willingly ignorant, that hee might sinne the more freely. And such ignorance seemeth to increase our voluntarinesse, and so our sinne : for it proceedeth altogether from the intention of the will set vpon sinning, that a man will willingly suffer the damage of ignorance, to enioy the freedome of sinning.*

### CHAP. XIII.

*Of the deceit of the heart in translating the sinne from our selues vpon some other cause.*

**T**HE fourth deceitfull tricke in clearing our selues, when guilty, is that of *Translation*, when by laying the fault vpon some other cause, we would altogether disburthen our selues thereof. Wherein the heart of man is so subtile, that if it can finde out any other thing or person, that in the least sort may seeme to be but the least piece of an occasion, that shall bee sufficient to free it selfe of all manner of blame. *Harpast*, a blinde woman in *Seneca*, would not yet be periwaded that she was blind, but found fault with the house wherein she was, as being over-darke. So fareth it with vs in our spirituall blindnesse, and other such like defects; hard is it if we finde not out

some.

something that must ease vs of all the burthen of the blame.

As first of all, how vsuall is that translation vpon the flesh. O say the prophane, as of olde in *Austens* time, so still when charged with their wickednesse; *not we, but the flesh*. We of our selues haue good wills to doe otherwise, wee like and approue of the best things, but the *flesh* ouer-masters vs, that, as a violent streame carries vs away. And therefore wee trust we may say with *Paul*, *It is no more wee that doe it, but sinne that dwelleth in vs*: but this is a grosse deceit.

For first, they should consider who *Paul* was, that vsed these words, and of what sinnes; not *open* and *grosse*, from which euen his *Pharisaisme* was free, but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How shamefull then is it to bring that in defence of open scandals, which is spoken concerning priue and secret infirmities?

Againe, none can say concerning their sins, that they are not theirs, but the *fleshes*, saue they, who besides the *flesh* haue the *spirit* incounting the *flesh*. But in these kinde of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the *spirit* and the *flesh*, for they are nothing but *flesh*; neither is there any thing in them but corruption: Therefore is it an idle speech of them to say, *not we but the flesh*, that is, *not we but we*: For what else are they but *flesh*, in vnderstanding, memory, will, affections, soule, and body, &c? But yet when they are to commit some sin, they feelee some resistance. True:

L 4

but

1. Vpon the flesh.

*Multi concupiscentijs carnalibus victi committunt quoque facinora, & immundicijs tam pessimis voluntantur, quas turpe est etiam dicere, & dicunt sibi ista verba Apostoli, Non ego, &c. Aug.*

Phil. 3.

The difference  
of the combate  
in the vn-rege-  
nerate from  
that which is  
in the rege-  
nerate.  
Rom. 7. 22.

Iob 15. 16.

but this resistance is not from the *minde renewed*, & so consenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightned*, to see the fearefull punishments that shall follow vpon the sinne. And hence it is that the combate in the regenerate is in the same faculties of the Soule, betwixt the will and the will, the affections and affections; because as euery part of the Soule is partly carnall, partly spirituall, so also the will and affections. Whence it comes to passe, that when the renewed part of the will carries vs to good, the vn-regenerate part, that is, the *flesh*, swayes vs to euill. But the combate in the vn-regenerate, is betwixt diuers faculties of the soule; as betwixt the vnderstanding and the will, betwixt the conscience and the affections; The will and affections of an vngodly man doe not hold backe, or make any resistance, when hee is tempted to sinne: for they are wholly carnall, and haue not eyther the least hatred of the sinne forbidden, or loue of the Law forbidding it, and therefore they are set a gogge, and *drinke in iniquitie, as the fish doth water*: but onely his conscience, inlightned by God to see the terroure of the punishment, causeth a demurre to be made. *Herod* in his incest may feele inwardly some obiections alledged against it, but yet he loues his incest with al his heart, and in like manner hates the seuenth Commaundement forbidding it, and wishes with all his heart, there were no such Commandement. Those obiections therefore are made, not by his will delighting in the Law, and so saying; *How can I doe this and sinne against God?* But by the *minde* terrified with the threat-

threat-

threatnings of the Law. The voice of Davids conflict with himselfe in his adultery was this; *I consent to the Law, that it is most holy and iust in forbidding adultery, and therefore I cannot wholly giue my ascent to this adultery.* The voice of Herods strife in his incest is this, *I consent to the Law that it is true in threatening incest with the curse of God, and feeble terror in the apprehension of it.* So that the opposition which the regenerate make against sinne, is from the apprehension of the goodnes of the Commandement: the opposition of the unregenerate, from the apprehension of the truth of the threatning: the former from love, the latter from feare.

Now though this be sufficient to discover this deceit to those that will deale faithfully with themselves in the examination of their owne hearts: yet, for the further stopping of the mouth of iniquitie, that excellent speech of the *Apostle* is to be remembered; *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to another, so that ye cannot doe the same things that ye would.* Where the flesh is resisted by the Spirit, it neuer wholly preuayles, but in spight of it teeth is broken of her will, it cannot doe that it would; but in these men the Flesh doth whatsoeuer it would; the action of sinne is as ready as the temptation; they liue, they lye, they wallow, and tumble themselves in their sinnes; they make a daily trade of their vncleannesse, prophanenesse, worldlinesse: shall any man now perswade mee that the spirit is in them, struggling with the flesh? Certainly, if there were but the least dramme of the spirit to resist, the flesh should

*Sed illud (bonū) placebat & vincebat, hoc (malum) libebat & vincebat. Aug. confess. 1.8.c.5.*

Gal. 5. 17.



1 Cor. 9. 27.  
cleared.

should not sinne thus freely, without interruption: it should not alwaies hold the reynes, and sit at the helme. *I beat my body*; that is, I molest and vex the flesh, the *olde Adam*, that is in mee; and marke what followes, *I bring it in subiection*. Where then the flesh alwaies flourisheth and triumpheth, and is neuer brought vnder, there neuer is any true resistance, there is no spirit, the aduersarie that should trouble it.

*Obiect.* But it will be said, did not *David* in his adultery doe that which his fleshly will would? *Answ.* No; not *wholly*. not *fully*. For first of all, by reason of the resistance of the spirit, he could not take that fulnesse of pleasure which a *venerious Epicure* would. Further, the flesh would haue had him slept securely, and gone on stoutly still in that sinne, and to haue done as much to others, as to *Bathsheba*, but because of the contradiction of the spirit gaine-saying the flesh, hee could not so blesse his soule in his sinne, he could not lye tumbling in his mire, but was forced to rise vp, and wash himselfe in the waters of repentance. And wilt thou, that after thy sitting downe to sinne neuer risest againe, vnlesse it be as those Israelites, that *sate downe to eate and drinke, and rose vp to play*; that is, to the doing of some worse matter: wilt thou plead the combate of the flesh and the spirit? Excellently *Saint Austen*. *The flesh lusteth against the spirit: If the spirit doe not also lust against the flesh, they commit adulterie: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeede shrewdly assaulted, wholly vanquished I cannot.*

Exod. 32. 6.  
*Caro concupiscit  
aduersus spiritum,  
si non concupiscit  
contra spiritum,  
fac adulterium:  
Si autem spiritus  
concupiscit  
aduersus carnem  
luctam vides,  
victum non vides.* In Euang.  
S. Ioh. ser. 43.

Well

Well then, the *unregenerate* cannot excuse their finnes by the flesh, because the flesh and they, being all one, in accusing the flesh, they accuse themselves. What then? May the regenerate? Neither: for whereas the *flesh* in them is onely a *slave* and captiue, deadly wounded by God, at first conuersion, and daily awed by the contrariety of the *spirit*, that they yet should be foyled by the *flesh*, that the *flesh* should so farre preuaile with them, as to bring forth the fruits of disobedience, this seemeth rather to adde, then any whit to diminish their sinne: for as for the wicked, they are nothing but *flesh*, they haue no aduersary to the flesh in themselves; that might buckle with it: but the godly they haue the *spirit*, which of it selfe as *Christ* sayes, is *prompt and ready*, but that wee by our sloath and negligence disable it. Therefore the Scripture vpon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to performe obedience; as *S. James*, hauing made mention of our new-birth: *Of his owne will begat he vs by the word of truth*, thereupon inferreth, *Wherefore let every man be swift to heare, slow to speake, &c.* And *S. Peter* hauing exhorted to *loue one another, with a pure heart* *feruently*, annexeth this reason, *Being borne a new, not of mortall seed, but immortall, &c.* Now as it is shameful for a man that hath strength, & is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his regeneration hath endued with spirituall life and strength, whereby he might be able to strue against,

and

Math. 26.

James 1. 18. 19.

1 Pet. 1. 22. 23.

1 Cor. 3. 3.

and make his part good with the flesh, to suffer it to robbe him of any spirituall grace. Specially when as the flesh in them is as an vnderling, crushed & trod vnder their feet. What a shame is this for a man to be overcome by his base vassall, who was once already before overcome by himselfe? This therefore is matter of humiliation, and deeper aggravation of our sinnes, that God hauing disarmed the *flesh*, and subiected it to vs, yet wee by our fauouring of it, as the *Israelites* the *Canaanites*, haue nourished a Snake in our owne bosomes, and haue suffered it to grow to that head, that it should be ready to ouertop vs. Therefore the Apostle doth not extenuate, but aggravate, the factions of the *Corinthians* by this, that these things came from the *flesh* in them, and were fruites of their *carnality*. Therefore he sayes by way of vpbraiding, *Yee are yet carnall*. Mans deceitfull heart would haue holpen the matter with this: Alas! though wee be regenerate, yet wee are still also carnall in part, and the *flesh* will be working: But the holy Ghost retorts it thus; as you are naturally carnall, so by your new birth, yee now are become spirituall; what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and lively in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you art yet so carnall, the *flesh* still carrying so strong a hand ouer you? That shifting, then, off the fault to the flesh is idle, whether in the wicked, or in the godly.

2. Vpon the Times.

The second translation of sinne is vpon the Times,  
and

and places, where we liue, and the wickednes of men with whom we conuerse. Because the times generally are so corrupt and euill, therefore we thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. Pauls argument is cleane contrary, *Redeeming the time, because the dayes be euill*. The badnesse of the times did not serue with S. Paul for a cloake to excuse our conformity to the times, in wasting our time wickedly, as others doe; but as a spurre to excite vs to be so much the more carefull of our selues, not to be swayed with the common streame, in the idle and prodigall expence of our time, but to rescue it out of the hands of sinfull vanities, and to spend it wholly for the good of our owne soules. And good reason haue we to make this vse of the corruption of the times; for, if the aire be generally infectious, had we not neede to be so much the more strict in our diet, and carefull in the vse of wholesome preseruatiues? Surely the worse the times are, the neerer grow they to their end, and therefore so much the more apprehensiuie ought we to be of the occasions of good, because the *day*, in which onely wee can worke, is declining apace, and that fearefull *night* approacheth, wherein none can worke.

But yet, for all this, it is no lesse vsuall for men to vse this excuse in defence of their owne enormities now, then it hath beene heretofore. Seneca sheweth how in his time many would be ready to pleade thus for themselves, *I am not ambitious; but no man can liue otherwise in Rome. I am not prodigally sumptuous; but the City will put a man to great charges. It is not my fault that as yet I am not entred into a settled course of life.*

Ephes. 5. 16.

Non ego sum  
ambitiosus: sed  
nemo Roma al-  
iter viuere potest;  
non ego sumptuo-  
sus, sed urbs ipsa  
magnas impensas  
exigit. Non est  
meū vitium, &c.



*Quid nos decipimus? non est extrinsecus hoc malum, intra nos est, in visceribus ipsis heret.*

*Ignis non refert quam magnus, sed quo incidat: nam etiā maximum solida non receperunt; rursus arida, & corripiti facilia scintillam quoque, fouent usque, ad incendium.*  
Sen. Epist. 18.

Phil. 4. 22.

*Lot in peruersa ciuitate iustus, in monte peccauit.*

*life. It is my youth and hot bloud that doth this. But as he excellently addeth. Why doe we deceiue our selues? This euill is not from without, from any extrinsecall cause, it is within vs; it stickes in our very bowels. If we liued elsewhere, in other places, and companies, vnlesse our hearts within were changed, we should still be the same men. For, that it is not in the place, that we are thus and thus peruerterd, will appeare euidently, if we cast our eyes vpon others, that haue liued in as euill times and places, and yet like fishes, retayning their sweetnesse in the salt sea; like *Salamanders*, vnscorched in the fire. It matters not so much, how great the fire be which lighteth vpon a place, as of what quality the thing is whereon it lighteth: for euen a great deale of fire falling vpon hard and solide substances would not once kindle, and a little sparkle in dry, chippy, combustible matter hath quickly burnt vp all. So it skils not so much what the place be, as what the minde. Mindes well disposed, and carefully watching ouer themselves haue continued in the corruptest places without spot; as *Ioseph*, *Nehemiah*, *Daniel*, *Obadiah*, in the Courts of *Pharaoh*, *Artaxerxes*, *Nebuchodonezer*, *Ahab*; and *S. Paul* makes mention of *Saints* in *Neroes* court, that monster of nature. Contrarily, the minde being secure, or otherwise ill-disposed, the best places haue beene no priuiledges against sinne. Witnesse *Adam*, that sinned in *Paradise*; the *Diuell*, that fell in *Heauen*, in Gods owne Court; *Loe*, falling in Gods Court, and standing in *Neroes*. *Lot* continued chaste in filthy *Sodome*, and yet fell grieuously in the solitary and retired *mountain*: vniustly then are places charged.*

As

*The deceitfulnesse of mans heart.*

159

As vniustly, in the third place, are our *callings*, and the imployment of them; which, say many, are such, that they must needs neglect the kingdome of God in prayer, reading, meditation, sanctification of the Saboths; which if to doe be sinne, not *they* but their *callings* must be called into question. But wee must know that no *calling* is a *calling away* from God, no *vocation* is an *anooation* from godlines: but as our *Sauour* speakes of the *Saboth*, so also may it be said of our *callings*: *Man was not made for calling, but callings for man*, that is, for his good, not for the hurt or hindrance of his soule. Certaine therefore it is that this is but a deceitfull excuse: for *Dauid* & *Daniel* taken vp with the many and waighty affaires of ciuill government (alas, what are thy occasions to theirs) they yet could find leasure to pray thrice a day. And tell me, thou who thus pleadest the troublesome distractions of thy calling, do they so possesse thee that thou canst neither sleep, nor eate & drink; for all thy businesses, I dare say, thou dost not wholly deprive thy selfe of these necessary comforts: And art thou yet to learn, that these are not so necessary for the body, but the exercises of Gods seruice are as necessary euery way for the soule? Remember the examples of the woman of *Samaria*, leauing her pitcher at the well, & of the *Shepheards*, leauing their flocks for the busines of Christ; & learne by them that our *particular* callings must giue place to the *generall* calling of *Christianity*. And good reason, one kindnes deserues another. Our generall calling of *Christianity* is not so vniust, as to seize ordinarily vpon al the time of our *particular* callings: therefore *Christ* will rather rob his eies of sleep and

3 Vpon our  
Callings.

Mar. 2. 17.

Ioh. 4. 28.  
Luke 2. 15.

Mat 14. 23.  
Luke 6. 12.

and pray all night, then by praying all the day time, rob his *personall* calling of it due time: Why then should our *particular* callings be so vnkinde as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* and *euening*, not content with her owne so large allowance: like the rich man in *Nathans* parable, that stole from the poore man his one onely sheepe, hauing many of his owne. It had beene more tollerable for the poore man to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *personall*, then contrarily; both because our *generall* calling hath not the *time* of that time which the *personall* hath, as also, because the workes of this calling are farre more worthy and excellent, as those which directly and immediately respect God himselfe. And yet thou wouldest not allow this for a iust excuse in him, that all the sixe dayes hath neglected his particular calling, that he did attend all that while, Prayer, reading, Meditation: How then should thine owne neglect of Gods seruice vpon the *Sabboth*, and the *morning*s and *euening*s of other dayes be excused? thinkest thou by the following of thy worldly occasions? for as vnder pretence of prayer and meditation we may not become *Monkes*, & wholly giue ouer occasions in the world: so neither vnder pretence of our worldly occasions, may we become prophane *Worldlings*, and wholly forsake the worship of God.

4. Vpon condition of life.

Others blame the *condition* of their *life*, O say they wee are poore men, that haue nothing to liue by, saue these hands. Can wee needy handicrafts-men,

or

or poore labourers be *Diuines*? Yea, so much the rather, sayes *Chrysostome*, may you practise true *diuinitie*. When wrath, enuy, and other such like corruptions should be curbed, doth pouerty then let thee? or are riches able to master and mortifie such affections? Doth pouerty hinder thee from being humble, sober, temperate, watchfull in prayer? or is it not rather a great furtherance to thee in all these? Doth not pouerty serue to tame and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practise thereof? Thou wilt say liberality: yea, but euen this vertue also, saith that Father, hath shined more brightly by reason of pouertie: The poore widowes two mites were a better almes, then all the rest of the richer sort. See then how thou slanderest thy pouertie, the Mistresse of so many vertues. Remember *S. Paul* a poore *Tent-maker*, and yet no lesse holy in his *shop* among his *tents*, then in his *study* among his *Bookes* and *Partschments*: and by his example learne how thy shop may be vsed, euen as an *Oratory*, or place of greatest deuotion. Neuer tell me thy handy labours abstract thy minde from heavenly meditations. *Paul* a *Tent-maker*, working with his hands could yet say, *Our conuersation is in heauen*. Neuer complaine of the pinches of pouerty, that they lay thee open to the *Diuels* temptations. Who euer richer then *Adam* in *Paradise*? Who euer poorer then *Iob* on the *Dung-hill*? yet in *Paradise* *Sathan* foyled *Adam*; on the *Dung-hill*, *Iob* foyled *Sathan*.

Well, if the fault be onely in pouerty, and not in thine owne corruption, then giue thee a more libe-

M

rall

Πῶς ἀνήσ-  
μαι χειροτέ-  
χνης ὧν καὶ  
πένης φιλο-  
σοφῆιμ.  
Chrysost-hom.  
22, ad pop. Ant.

Acts 18.3.

2 Tim. 4.13.

Ὡς ἐν μονα-  
στηρίῳ τῶ ἐρ-  
γαστηρίῳ ἀν-  
νήσῃ καὶ ἐ-  
ρεῶσαι.  
Phil. 3.20.



rail portion of these outward things, and wee shall see thee mend presently : And so happily thou perswadeist thy selfe ; but how *deceitfully*, the miserable experience of others may teach thee, who, of poore becoming rich, haue withall of nought become worse.

5. Vpon outward occasions.

ΓΕΛΟΙΟΝ ΔΕ  
Τὸ Αἰτιᾶ-  
σαι τὰ ἐκ.  
τὸς, ἀλλὰ μὴ  
αὐτὸν εὐθι-  
εῖαν οὐτὰρ  
ὕπὸ τῶν τε-  
στων.

Arist. Eth. 3.  
Iob 31.

Pro. 23. 2.

Mat. 18. 9.

Ad pop. Ant.  
hom. 15.

In the fift place, yee shall heare some transferring the fault vpon the *outward occasions*, whereby they were entised to sinne ; not considering, that the outward obiects themselves are dumbe, and say nothing, and that it is onely their owne corruption that entiseth them : For they that haue *made a covenant with their eyes*, as Iob did, they can looke vpon the wine when it *sprinkleth in the glasse*, and not *inordinately long to drinke* : they can behold faire and beautifull women, and yet not *intemperately lust* after them. They that haue put the *knife* of mortification *on to their throats*, can sit at a rulers table, swimming with all manner of dainties, and yet not exceede the bounds of sobriety. What ? must the *table* be accused ? no thine own *appetite* : *Thrust* (saith Salomon) *thy knife*, not into the table, but *into thine owne throat* : So, must *women* be taken away ? no, but thine owne *eye*, that is, the corruption in thine eye, saith our Sauiour : This causeth thee to offend. Chrysostome hauing said, *the beautie of a woman is a great snare*, presently corrects himselfe, *may rather*, saith hee, *not a womans beauty, but a mans lusting looke*. Let vs not accuse the things, but our selues ; let vs not say, let there be no women, but let there be no adultery, and fornication ; neyther let vs say, let there not be a belly, but let there not be gluttony, &c.

Sixtly. Many there are that father their Sinnes vpon the *Diuell*. It may be indeede the *Diuell* was the father begetting, but for all that, their owne naughtie hearts might well enough be the mothers conceyuing, and bringing them forth. And what could that father haue done without this mother? The *Diuell* cannot preuaile against vs, but by the helpe of our owne corruption: Hee might strike fire long enough ere there would be any burning, did not wee finde him tinder. Therefore S. James sayes, *Euery man when he is tempted, is enticed, and drawne away by his owne concupiscence*: though yet the *Diuell* haue a hand, and that no small one, in tempting of vs, yet because hee doth onely allure vs, and lay baits for vs, but not *constraine* vs; hee hath onely a *perswading sleight*, not an *inforcing might*; he cannot make vs sinne against our wills, because our owne concupiscence carrieth the chiefeft stroke; therefore hee so speaketh: *Euery man is tempted*, not by the *Diuell*, but by his owne concupiscence: And therefore, howsoeuer the same *Sathan* that tempted *Dauid* to number the people, had his finger also, in all likelihood, in that matter of *Vriah*, yet *Dauid* accuseth not *Sathan*, but his owne corruption; *In sinne I was conceived*. But let vs heare what S. *Austen* saith to such as thus excuse themselues; "If *Sathan*, saith he, onely spake, and God held his peace, then mightest thou haue some matter of excuse: But now thine cares are set in the midst, betwixt Gods admonitions on the one side, and *Sathans* suggestions on the other side; why doe they incline themselves to these, and turne away from those? *Sathan* ceaseth

6. Vpon the  
*Diuell*.

James 1. 14.

*Austutiam suadendi, non potentiam cogendi habet. Aug. in Psal. 91.*

*Si Satanas loqueretur & taceret Deus, haberes unde te excusares. Modo aures tue posita sunt inter mentem Deum, et suggerentem Satanā, quare huc flectuntur, hinc auertuntur? non cessat Satanas suadere malum, sed nec cessat Deus admonere bonum.*

*Sialiquid per-  
suadente Satana  
mali feceris, di-  
mitte Satanam,  
accusa te, vt  
accusatione tua  
Dei veniam me-  
reare. Expectas  
illum accusare  
qui non habet  
veniam? te ac-  
cusa, & accipis  
indulgentiam.*  
7. Vpon Con-  
stellations.  
In Plal. 31. &  
140. *Mathema-  
ticus tibi fabulas  
laqueorū tuorum  
vendit, vt non  
vel gratuitam  
compares mortē:  
Emus enim mor-  
tem à mathema-  
tico precio, qui  
contempnisti vi-  
tam à Christo  
gratis. Mars er-  
go homicida, non  
tu; & Venus a-  
dultera, non tu:  
vide ne pro Mar-  
te & Venere  
tu damneris.*  
*Nonne arripit,  
verberat & dat  
disciplinam in  
domo sua? Re-  
spondeat illi Vx-  
or si potest, Ve-  
nerem corde.*  
8. Vpon God.  
Iames 1. 23.

not to perswade that which is euill; but neither doth God cease to aduise vs that which is good. If by the perswasion of Sathan thou hast done any euill, let Sathan goe, accuse thy selfe; that thou maist by this accusing of thy selfe obtaine Gods pardon. Desirest thou to accuse him that can haue no pardon? accuse thy selfe, and thou shalt forth-with be pardoned.

*Seauenthly.* Others there are that flye vp into the heauens, and there flye vpon the *Starres* and *constellations*. Such, *Austen* complayned of, that, giuing eare to the deceits of the *Astrologians*, bought death of them with their money, *dearely*, meane time contemning life, offered them by *Christ*, *freely*. The vsuall plea of these men was, in their Adulteries, to accuse *Venus*; in their Murthers, *Mars* *Belske* them (saith *Austen*, very sweetely scoffing at them) *Venus is the adulteresse, not thou; Mars the murtherer, not thou: But take thou heed lest thou thy selfe be damned instead of Mars and Venus. If the Astrologian himselfe should take his owne wife in wanton behauiour with other men, will hee not discipline her, and correct her for it? let her then see if shee can tell him that Venus is to be beaten, and not she?*

*Eightly.* Others yet, being more audacious, ascend higher, and goe beyond the *Starres*, euen to God himselfe, to charge him with their sinnes: Thus did *Adam*, when he said in defence of his owne eating, *the Woman thou gauest me, she gaue me it*; closely taxing God himselfe: as it hee should haue said, vnlesse thou hadst giuen mee this companion, I had not eaten. *S. Iames* seemes to ayme at these, when he saith; *Let no man when he is tempted, say he is tempted*

of God. God, that hateth, forbiddeth, threatneth, punisheth sinne; can he possibly tempt vnto sinne? yea, but thou sayest hee decreed my sinne; for nothing comes to passe without his will: The *second* causes moue not, vnlesse they bee moued by the *first*. I answer. The *first* cause is not the cause of the *error* that is in the motion of the *second*, though it be the cause of the *motion*: As in the wheelles of a Clocke, the principall wheel, with it's motion, turnes about the lower, yet if there be any error in the motion of the lower, it is no cause at all thereof. Now, sinne is not properly any *motion*, but an *error* in the motion of thy heart. Gods will being the first cause, is the cause of thy hearts motion, *for in him we liue, moue, and haue our being*; but if there bee any sinne, any error in the motion, thine owne will is the cause thereof. For all that God hath to doe about it, is his *voluntary permission*, whereby hee, withdrawing his grace from thee, leaueth thee to thy selfe, as not being bound vnto thee. He doth not vrge thee, or presse thee vnto sinne: He doth not intruse, or instill into thy mind any wicked motions, as doth *Sathan*: Hee onely setteth the bayte, or the net, and doth not restraine thy concupiscence from carrying thee to it: for hee owes thee no such seruice: but hee doth not take poles as *Sathan* doth, and drue thee violently into the net. And yet if *Sathans* temptations could not excuse *Adam*, how much lesse then *Gods* desertion.

Acts 17.

Vpon our brethren, their

The last translation which now I will speake of, is vpon our brethren, whom if, in any sort, wee can draw into the society of the same sinne with our



selues, we thinke presently our selues sufficiently discharged. Now wee lay the fault vpon our brethren diuers wayes.

1 Importunitie  
of perswasion  
or intreaty.

1. Vpon their *counsell*, *perswasion*, or *intreatie*, specially if importunate. Thus wee shall heare many say, such a one he perswaded me, hee gaue me ill counsell, hee importuned me, and would neuer giue ouer till I had yeelded. This is rise in theeues mouthes, going to execution: O if it had not beene for such an one, I had neuer come to this: I may thanke him: Nay, thou maist thanke thine owne naughty heart, so fit a prey for euill counsell. Thus *Adam*, in the beginning, laid the fault vpon his Wife, and shee vpon the Serpent: whereas indeed it was not so much the Serpents words, as her owne eares, so greedily bibbing in the poyson of his words, which shee should haue blamed. *Aaron* also was cunning in this kinde of translation, when being challenged by *Moses* for his sinne, in making the golden calfe, he put it off to the people: *Thou knowest this people is set vpon mischief, and they said vnto mee, Make vs Gods*: Thus *Aaron* thought hee had ridde his hands of this sinne; but the Scripture sets it faster on him, then that euer such shifts should take it off: *Aaron made them naked*. Here also was *Pilates* deceit in washing his hands, thinking all the blame stricke in the *High Priests*, and the rest of the *Jewes*, that so vrged him with their clamorous importunitie. *Saul* likewise had this excuse ready at his fingers ends, *The people haue spared, &c.* And when yet *Samuel* againe vrged him; *Wherefore hast thou not obeyed the voyce of the Lord?* he still held him

Exod. 32.22.

1 Sam. 15.15.  
Verse 19.

close

close to this defence, yea, saith hee, *I haue obeyed; but the people tooke, &c.* till the second reply of Samuel wrung from him this hold, and made him say, *I haue sinned, I haue transgressed the commandment of the Lord, because I feared the people, and obeyed their voyce.*

Verse 10.

2 Vpon the commandment or example of our Superiours. Thus Children, if they be commanded doing of euill by their Parents; Seruants, if by their Masters; Subiects, if by their Magistrates, thinke themselves sufficiently excused: If there be sinne in that they haue done, they thinke the commander shall answer to God for it. Thou wittall, would this be a good answer before an earthly Magistrate in case of treason, felony, yea, or a farre lesse matter, to say, Sir, my Master commanded me? Or hast thou here so much wit to saue thy selfe from the danger of mans Law, as not to venture vpon thy superiours commandements? and hast thou so little wit, as to thinke Gods Lawes are lesse seuerer then mans, that this answer, my Father, my Husband, my Master, my Magistrate commanded mee, may serue the turne before Gods Tribunall? darest thou not steale for all thy Masters commandment, for feare of the gallows? and yet, because of thy Masters commandment, wilt thou dare to prophane the Sabbath, without all feare of Hell? thou thinkest that the command of that authoritie which is ouer thee, will lessen thy sinne; Nay, rather it will aggravate it: For if thou diddest sinne of thy selfe, without the command of man, then thou diddest simply reiect Gods commandment: Now thou

2. Commandement, or example.

1 Cor. 10. 8.  
cleared.

Iun. parall. 2.  
par. 37. *Quam  
frigida & ieiuna  
sit eorum defen-  
sio, qui exemplo  
etc. potentiorum  
se tutos putant si  
in maleficia con-  
senserint, aut  
ruerint prater  
officium suum.*

relectest it with a farre greater *disgrace* and *disparage-ment* to God. For besides relecting the onely wise God, thou preferrest before him base and foolish man: And so by this meanes thy sinne is doubled. For first thou sinnest in neglecting Gods word; and secondly, in regarding mans before it. The authority then of our Superiours commandement, or example will little stand vs when God shall come to scanne our sinne. The *Apostle* deborting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the *Israelites* for this sinne, three and twenty thousand of them fell in one day. Now *Moses* mentions foure and twenty thousand, whereof one thousand were the chiefe *Princes* of the people, the other three and twenty were those of the inferiour sort, who fell into this sinne, prouoked by the instigation and example of their *Princes*. What thinke we should be the reason that the *Apostle* should rather insist in the *speciall* punishment of the *people*, then in the common and *generall* punishment both of *Princes* and *People* together? Some of the learned say, that the *Apostle* would hereby teach the *Corinthians* the sillinesse and weakenesse of this excuse; whereby men vse to defend those sinnes whereunto they were swayed by the force of their *Gouernours* authority and example: For though this three and twenty thousand of the people had their *Princes* example, euen a whole thousand of them going before, and drawing them after, yet they were drawne by them, as well into the same punishment, the same destruction, as the same sinne.

3. Vpon the *prouocations* of others, who iniurie, grieue, and exasperate vs, either by word or deede. As in chafing and swearing it is usuall. Why should one doe, when he is thus abused? such dealing as this would anger a very *Saint*: So saith the quarrellous and contentious man; if it were not for my ill neighbours I should liue more quietly and peaceably. True, if it were not for one ill neighbour of thine, that is, an euill and naughty heart, full of gall and bitternesse. Whence saith *James*, notably meeting with this deceit, *are strifes and contentions*? O, sayes the deceitfull heart of the wrangler, not from mee, but from such and such as prouoke mee by their iniuries. No, saith *James*, they are from the *lusts that fight in your members*. Thou hast a troublesome heart distempered with many inordinate passions; and that is the cause of thy rage and fury. For many men haue received farre greater iniuries with farre lesse adoe. If the Sea should ascribe her raging to the Windes, it might easily bee conuinced, because the same windes blow vpon the Rivers, and yet they are quiet: The reason then is not in the windes, but the vastnesse that is in the sea it selfe, which the little rivers wanting, are not disquieted in like manner with the windes. If thy heart were not so vast and great as it is, it would bee nothing so turbulent nor boysterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glasse, and fogge it as much as you will, still it retaineth it clearenesse and puritie: but let such water wherein there is mudd at the bottome, be stirred

3. Prouocations.

*James 4. 1.*

*Strifes and contentions.*

*James 4. 1.*

*James 4. 1.*

*James 4. 1.*

*James 4. 1.*

*James 4. 1.*

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*James 4. 1.*

*James 4. 1.*

*James 4. 1.*



Chryl. ad pop.  
Antioch. ho. 22.  
ἀφείλετο  
σου τις πτω-  
χούτων; ἢ κ' ἡ-  
δίκησεν εἰς  
ψυχῶν, αλλ'  
εἰς χεῖματά.  
ἀν' δε συμνη-  
στιακήσης εἰς  
ψυχῶν ἐάν-  
των ἐδίκη-  
σας, &c.

red, and presently it will be foeculent, corrupt, and obscure: It is the mudde, and mire of thy corrupt affections, that makes thy heart so troublesome, when it is stirred with iniuries. A heart free from this mudde, would be free from distemper, though neuer so much tossed and shaken. Then againe, what sence is there in this, that because men prouoke thee, therefore thou must prouoke God? What if men anger thee, hast thou no body to wreake thy anger vpon but God? Wouldest thou excuse thy Seruant, if, being angred and vexed by some of his fellow-seruants, hee should ease his stomacke vpon thy selfe? And further, what reason is there in this, that because men hurt thee in thy body, goods, or name, thou must theretore wound thy selfe in thy soule and conscience; which thou dost, when, vpon occasion of these iniuries, thou boylett in choller, and swellst in malice against him that wronged thee? What a folly were this, if, being hurt in the hand, we should goe about to helpe our shoules, by dashing out our braines against the waile? Our brother hurteth vs in our estate; This brings no losse to our soule: But when our reuengefull affections are vp, they bring hurt to our soule, euen the guilt of sinne, by transgressing Gods Commandements. Neuer then harpe so much vpon this, *hee hath wranged me thus and thus*; Foole, none wrongs thee but thy selfe: *He hath taken away this and that*; Foole, thou takest the best things from thy selfe. Thou talkest of that which *man* taketh from thee, but consider withall what *God* hath giuen thee, euen in this *his* taking away: Man hath taken away some

*temporall commoditie*; God giueth thee an occasion of increasing thy *spirituall commodities*, if shewing of true patience, humilitie, meekenesse, and such like graces. This which God now *giueth*, is farre aboue that which *man taketh* from thee: And yet, wise man that thou art, because man takes from thee the *lesse*, therefore thou thinkest thou maist take from thy selfe the *greater*. It is grosse deceit then to excuse our sins, manifest wrongs to God and our owne soules, by the wrongs that others do vs. That blasphemers in the Law had this excuse, that it was in *beate*, being prouoked by the contention of that other party; Yet for all that God would haue him stoned to death: So *Moses* transgressing at the waters of *Meribah*, was occasioned by the vntowardnesse and rebellion of the *Israelites*: yet this could not excuse him before God, but for all that he must be debarred from entring into *Canaan*.

Leu. 24.10.14.

Psal. 10.32.33.

4. Vpon the *discouragements* and *hindrances* wee receiue from others, as it were *rubbes* to vs in the way of godlinesse: O say some, concerning the performance of good duties, if wee might be countenanced by Authoritie, holpen by our Ministers, set forward and heartned, by those, with whom, and of whom wee *live*, oh then how zealous would we be? but because wee haue so many pinches and pull-backes this way, wee thinke our coldnesse and backwardnesse in religion, not so liable to censure. Thus many people impute their not profiting, to the Minister, and the manner of his teaching: And if they had such a Minister, oh how should they thrive then? But as he in *Seneca* hauing a thorne in his

4. Discouragements.

De tranquill. animi.

his

his foot complained of the roughnesse of the way, that that was the cause of his limping; so these, having thornes in their owne hearts, which make the word vnfruitfull, complaine of the thornes in their Ministers' tongues, and make this to be the cause of their so slow proceedings. Contrarily, many Ministers, they blame their people, and thinke that if their hearers would giue them such encouragements, in regard of countenance, maintenance, desire to learne, &c. as some other people doe their Ministers, they should then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cause principally is in our owne corruption, which being not reformed, no encouragements to godlinesse will much further vs, but being once redressed, no discouragements can much hinder vs. Therefore, if a good, and thoroughly mortified Christian should liue vnder one of *Ieroboams* Preests, or with banished *Dauid* in a dry desert, where there were no water, yet he would thrise in the power of godlinesse on the other side, an vnsound Christian, though he liued vnder *Christs* owne ministry, as did *Iudas*, yet hee would come to nothing. So a good Prophet, as *Moses*, *Jeremie*, and others, though yoked with neuer so crooked a people, would yet thence take occasion of prouoking their owne zeale. An euill one, though hee liued among the violent ones, that take the kingdom of heauen by force, would yet bee cold and carelesse. Let vs not then deceiue our selues, to lay our owne fault vpon the want of meanes, and so indeede vpon God himselfe: For that we haue

Psal. 63. 1.

Mal. 1. 12.

not those meanes wee so much seeme to delire, and in the hauing whereof wee promise our selues such great matters of our selues : whence is it but from God, that hath denyed those meanes vnto vs? ¶ if wee liued vnder such a mans ministry, if we enioyed the daily company of such and such Christians, how should wee prosper then ? Why ? but God hath not so disposed that we should ; If there were such necessitie of, and efficacy in those meanes as we thinke, hee would not with-hold them : Thinke we not that GOD is in stead of all meanes to his, abundantly supplying them with the presence of his spirit ; who as hee was a *little sanctuary* to his people, when they were dispersed among the Heathen, so likewise still to vs now a little Ministry, a little Colledge of Christians, when his providence hath deprived vs of these meanes ? But loe, an euident conuiction of our deceitfulnesse of heart : For when we haue those very selfe-same helpes, by the want whereof we excused our selues, yet our former dulnesse and deadnesse still sticketh by vs, we are the same men that before. And of the deceitfull excuse of translation so much.

Ezek. II. 16.

CHAP.



## CHAP. XIII.

*Of two other deceitfull excuses of sinne, and the use of the whole.*

5. Custome.

**T**HE *fift* deceitfull excuse is that of *Custome*: **T**O say some, when they are rebuked for their swearing, idle, and vaine formes of speech, and such like sinnes: *Truely we meant no hurt, it is onely a custome we haue got, and cannot now easily leaue.* What wretched madnesse is this, that because wee are come to the very height of sinne, (for what else is custome in sinne) we should therefore thinke our selues priuiledged to sinne; that custome in sinne, then which nothing increaseth sinne more, should be vsed as an extenuation thereof? The *Apostle Peter*, when he would diswade vs from the mis-spending of our time in sin & vanity, thought hee could vse no better argument then this; that heretofore it hath beene our custome of a long time so to doe: *Hence forward* (saith he) *line (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.* Why? for, *it is sufficient for vs that wee haue spent the time past of our life, after the lusts of the Gentiles, walking in wantonnesse, &c.* Lo, how he aggravates their former sinnes, and so perswades them to desist, because they had so long accustomed themselves thereto. Dost thou then make a *but* of thy Custome? *Oh sir, it is but a custome.* Why, what canst thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne heavy

1 Pet. 4. 2. 3.

beauie enough to crush thee down into hell: but now when thou tellest me it is thy daily custome, that thy tongue is traded in this wickednesse, how now? hast not thou mended the matter fairely? for shame then away with this so witleffe, gracelesse, and shamelesse an excuse. Would a theefe, or a murtherer, being arraigned at the barre, be so simple as to alledge in their defence, that it hath beene their vse and custome of a long time to play such reakes? would not the Iudge so much the sooner send them to the gal- lowes? If the plea of custome be so weake for the defence of these sinnes before man, why then, as *Chryso- some* reasons, should it not be as insufficient for the maintenance of swearing, before Gods Tribunall? Though it had beene the Antiochians custome to wash them in bathes, yet the King forbidding them, they all left, for feare of his displeasure. Where- upon *Chrysostome* conuincd them of deceitfulness in the vse of this excuse, in pleading the *tyranny* of cu- stomes: *Loe*, saith hee, *you may see that where feare is, there our wonted custome is left presently: feare easily overmasters custome, though it bee neuer so ancient and necessary.* It is not then our custome, but our want of Gods feare, which is the cause of our swearing. The same Father in another place, maketh mention of one, who had got an *il-fauoured fashon* of mouing his right shoulder when hee went, which yet hee corre- cted by laying a sword ouer it, in such manner, that it should be in danger of cutting, if so it moued. And so, by feare of incision, hee taught his shoulder bet- ter manners and motions: Doe thou who preten- dest the custome of thy tongue in swearing, the same

to

ὅδε ὁ δισχυ-  
ρὰ αὐτῇ ἡ ἀ-  
πολογία, ἡ  
διὰ τῆς συνη-  
θείας, διὰ  
τι ὁ κλέπτων  
ὁ προβάλλει-  
ται συνήθειαν,  
καὶ ἀπαλ-  
λάττεται  
τὴν κολάσεως  
διὰ τὴν ὁ φο-  
βῶν καὶ μοι-  
χεύων. Hom.  
19. ad pop. Ant.  
Hom. 14. ad  
pop. Antioch.  
ὁρᾷς ὅτι ἐν-  
θα φόβῳ  
θυμολῶς λυέ-  
ται συνήθειαν  
καὶ σφοδρὰ  
χεονία τις  
ἦγεν ἀγ-  
καῖα. Hom. 7.  
ad pop. Ant.  
ὑπὸ τινὶ  
ἀλόγῳ συνη-  
θείας.  
ὥς τὸ φο-  
βῶν τῇ τομῇ  
σωφρονίσαι  
τὸ μέλῳ ἀ-  
καίρως κινῶ-  
μενον.

to thy *tongue* that he to his *shoulder*, and in stead of his sword, vse the sword of Gods word, and Gods iudgements threatned against this sinne, and thou shalt easily get ridde of this thy euill custome : For let men say what they will, it is nothing but their owne bad hearts, voyde of all feare of God, and his iudgements ; together with their sloath and negligence in not striving against their euill customes, that makes them such slaues vnto them.

6. Subtill distinctions,

The last refuge is to helpe out the matter with some *distinctions* and *pretences* of false ends, or any such like quirkes. This is the tale-bearers iustification of himselfe ; I doe it not to discredit him, but onely in loue & good will : So the wearer of long haire, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme : So the good companions, as they call them, that conuerse familiarly with notorious wicked persons ; We doe it onely for honest refreshment, and to win them by kindnes, as *Christ* conuersed with the *Publicanes*, and sinners. So those *Corinthians* that were present at the Idols feasts ; Wee doe it not in honour of the Idoll, but only to gratifie our friends in a thing indifferent, the eating of meates. Thus the Papists for their adoration of the creatures, say, they performe only *seruice*, but not *worship*, which is due to God only: The man of vindictive spirit can distinguish betwixt *forgiving* and *forgetting*, and tell you hee hath forgiven his enemy, though he hath not forgotten the wrong hee hath done him. *Bradford* in one of his Epistles makes mention of one that excused subscription to the Popish Articles, being qualified with this limita-

tion

on, so farre forth as they were not against the word of God, being indeede all quite contrarie thereto. And in this manner hee moued *Bedford* and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giuing of their daughters in marriage to the Beniamites: For when the women of *Iabesh Gilead* did not suffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their own virgins, that should come forth to daunce in *Shiloh*. Why? but was not this against their oath? yes, but mark whata fine quirk they found out to elude their oath, and so to qualifie the matter; namely, that they did not giue them their daughters, but the Beniamites tooke them away. Not much vnlike are those shifts to coulsen the good lawes and oathes against buying of places with money, as the laying of wagers before hand with those of whom they are to be had, that wee shall not haue such or such a place. Such also was the deceit of those who hauing made truce with their aduersaries for certaine daies, did yet during the truce make incurfion vpon them in the night, & then defended it, because their truce was onely for dayes not nights. To this head also we may referre that excuse of our trauailers, who excuse their kissing of the Popes toe, because they doe that honor to him onely as a temporall prince, and not as Pope. But these men are not so happy in their inuentions to saue their consciences, as was once one to saue his honour; who grudging the Persian King that honour of falling downe before him, and yet not  
N knowing

Iudg. 21.



knowing how to auoide it, purposely let fall his ring when he came into the Kings presence, and so excused the matter to him selfe, as though he tell downe only to take vp his ring, & not to worship the king. And diuers such like cranckes as these might be instanced in: The which indeed are but curtaines, we draw before our own eyes, to hide our sin; they are indeed as the spiders webbe, cunningly wouen, and some slight of wit may there appeare in them, but withall they are as slight as the spiders webbe; they will not endure the breath and blast of the mouth of God. Doe not then wilfully deceiue thy selfe; But thinke with thy selfe, will these distinctions, pretences & qualifications satisfie my conscience hereafter in the day of triall? And thus much for the hearts excusing of our euill actions, as also for the iudgement of our hearts, concerning our actions.

Use.

I.

The vse of all is this :

1. To teach vs not to be ouer-forward in consulting with flesh and bloud, when any thing is to be done. Who would vse a crooked rule in drawing of lines? Who would goe to such a lawyer, whose counsell he knew to be meere deceit and cousonage? If then our hearts vnasked, doe offer vs their counsell, let vs suspect it: let vs be as ielous ouer our hearts as we would be ouer a knowne crafty deceiuer.

2. Not to rest secure in the iudgement of our owne hearts: Many blesse themselves in their euill courses, because their scared and senselesse consciences, their deceiued and deceiuing hearts doe not checke them: The trecherous selling of *Ioseph* was swallowed downe by his brethren, and did not trouble

ble them for nigh twenty yeeres afterward. The reason was, the mists of corrupt affections dazeled the eyes of their minde, and so they could not behold their sinne in the right forme: but when affliction had remoued these mists of deceit from their eyes, then they beheld it in the right shape, most ougly, and monstrous, and were confounded with the horror thereof. Had they any reason to approue their fact all that while, and to applaud themselues in it, because of this deceitfull peace of a deceitfull heart? O saies one, I thanke God I finde quiet and peace in mine owne heart, whatsoeuer such and such iudge of me for my courses: But what talkst thou of peace? or what hast thou to doe with peace (as *Iehu* said to *Jehoram*) who hast no other ground to build it vpon then the deceitfull iudgement of thine owne blinde and bewitched heart? Thou lookest in troubled water, and seest no deformity in thy face: But stay till the water be setled and cleered, and then thou shalt see what a filthy mishapen visage thou hast. Tell me ten yeeres hence, or in the day of thy tryall, when thy heart shal be freed from these deceits, and *Christ* with the clay and spittle of some sharpe affliction shall haue sharpened thy dull eye-sight, tell me then what peace thou hast.

3. Since our hearts, as we haue shewed, are so deceitfull in excusing and defending of our sinnes, it must teach vs to labour for the spirit of *Ingenuity*, for that open and plaine heart of *Iob* in confessing of our sinnes, that with him we may be able to say, *If we haue hid our sinnes, as did Adam, &c.* Though our hearts deceiued vs at first, to make vs sinne, yet let

Iob 31. 33.

In Psal. 13. 9.  
Mereberis illu-  
minari.

Et quomodo  
evades è duplici-  
bus tenebris qui  
in simplicibus  
laborabis?

In Psal. 50.

Commissum est,  
non defendatur,  
in confessi mem-  
veniat non de-  
fensionem. Ad-  
hibes te defen-  
so-rem peccati tui?  
Vincebis.

Qui es. n. ut te  
defendas? idone-  
us esto ad accu-  
sandum te, noli  
dicere, aut nihil  
feci, aut quid  
magnum feci,  
aut fecerunt e-  
alij? Si faciendo  
peccatum nihil  
te d'cis deli-  
quisse, nihil eris,  
nihil accipies.

Paratus est  
Deus dare in-  
du'gentiam,  
claudis contra  
te. Ille paratus  
est dare, noli  
opponere obicem  
defensionis sed  
aperi finem  
confessionis.

vs not suffer them to deceiue vs further, to make vs  
to defend our sinne: This is to adde deceit to deceit.  
This is double deceitfulnesse, when single was too  
much. Excellently Austen: If thou hast sinned thou art  
in darknesse, but by confessing thy darknesse thou shalt  
obtaine the illumination of thy darknesse: but by defen-  
ding thy darknesse thou shalt be darkned in thy darknesse.  
And how wilt thou escape out of double darknes, who had  
so much to doe with single? And againe, "Thou hast  
committed a sinne; let it be confessed, not defen-  
ded. If thou wilt take vpon thee the defence of thy  
sinne, thou wilt easily be overcome. &c. For who  
art thou to defend thy selfe? Be thou ready to ac-  
cuse thy selfe: say nor, either I haue done nothing,  
or no such great matter, or no more then others.  
"having sinned, thou saist thou hast done nothing,  
thou shalt be nothing, thou shalt receiue nothing.  
"God is ready to giue thee pardon: thou stoppest  
it against thy selfe: He I say, is ready to giue it; doe  
not thou lay the blocke of thine owne defence  
and iustification against it: but open the bosome  
of thy confession and selfe-condemnation for it.

CHAP.

CHAP. XV.

*Fine deceits of the heart in perswading to sinne.*

Hitherto of the *first* deceit, which is in *iudging*: the *second* followeth in *perswading*. And that is either to the *doing* of that which is *euill*, or to the *omitting* of that which is *good*.

In the *first* kinde there are diuers *deceits*,

The *first* is to colour grosse sins with milde terms, and so to present it vnto vs, not in it own proper colours, but painted & guilded ouer with some shews of vertue, that it might the more easily winde and insinuate it selfe into our affections. This is like their deceit that dye course cloath in fine colours. Thus *haughtinesse* comes masked in the habit of *magnanimity*; *curiosity* would be taken for the *desire of knowledge*; *ignorance* shrouds it selfe vnder the name of *innocency*; and *riotousnesse* shadowes it selfe vnder the title of *liberality*, saith *Austen*. So likewise pestilent *heresie* hides it selfe vnder the name of *profound knowledge*, and deepe learning, *Reuel.* 2. 24. *Pride* goes vnder the name of *cleanlinesse* and neatnesse: *Machiauelisme* and worldiines, *Pro.* 23. 4. of *wisedome* and pollicy: *impudency* of presence of spirit, and lawfull audacity: *rashnesse*, of fortitude: *timorousnesse*, of cautelousnesse: *base niggardlinesse*, of iust parsimonie: *drunkennesse*, of good-fellowship: *couetousnesse* of good husbandry; And hence is that *deceitfulnesse* of riches, in the parable of the sower. How are riches deceit-

N 3

full?

2 In perswading.

1 To doe euill, Where?

1. Deceit, painting of sinne with vertues colours.

*Superbia celsitudinem imitatur, curiositas affectare vult, studium scientia ignorantia quoque innocentie nomine tegitur. Effusio liberalitatis umbram obtendit. Conf. l. 2. c. 6. vitia nobis sub virtutum nomine obrepunt. Timoritas sub titulo fortitudinis latet, pro cauto timidus accipitur. Sen. ep. 45.*



Aug. in Psal. 46

full? The deceit is in the couetous rich mans heart, that covers his vnſatiable coueting and deſire of gathering riches, with the *gentle* and *honest* name of *thrift* and frugalitie. Thus, wrong and iniuſtice deceiues often, vnder the colour, & in the appearance of mercy and compaſſion; as when wee relieue the needy with other folkes goods, or (to vſe *Auſtens* example) when we fauour a poore man, hauing an ill cauſe, againſt a rich man hauing a good: In like manner, *giddineſſe* carries a bluth of *zeale*; and *choler* and fury, of *valour* and manhood: Whence that ſpeech touching the fiery ſpirited man, *He hath mettle in him*: And it is *mettle* indeede, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettle, which neuer received the image and impreſſe of Gods ſpirit. And yet as they that haue ill eyes, will miſtake one man for another, ſpecially, when they ſomewhat reſemble one another, though otherwiſe the difference betweene them be palpable; and ſo ſalute a ſtranger for a friend: ſo our *pur-blind* hearts, deceived with that ſhadow of reſemblance, which Vice ſometimes carrieth of Vertue, doe oftentimes imbrace and receiue groſſe vices, in ſtead of glorious vertues. For as the Prince of darkeneſſe, the Diuell, doth ſometimes *transforme himſelfe into an Angell of light*, and become a *white Diuell*; for, 1 *Timothie* 4. 1. 3. abſtinence from meats, and marriage, ſauouring (one would thinke) of great mortification, are yet *doctrines of diuels*: ſo alſo can the works of darkeneſſe tranſfigure themſelues into the works of light. Not onely thoſe works of light, wherunto they ſeeme to come ſome-  
what

what neerer, but euen those, (O strange iugling!) from which they are farthest distant: For *yellow*, or some such *middle* colour to be taken for white, is no such great deceit of the eyes; but that *blacke* should be taken for *white*; this is a strange deceit indeed: And yet this is the deceit of our hearts, to shape our diuers vices vnto vs, like those vertues to which they are most extreemly contrary. For example, not onely base *deiection* of mind goes vnder the account of true humility, but euen *pride* it selfe: as in those that seeke praise by disabling and dispraising themselves; as in *Diogenes* treading vpon *Platoes* chaire, and saying, *Plato, I trample vpon thy pride*; who therefore worthily had that answer returned him, *Thou trampest on Pride with greater pride*. Thus was it in those heretiques in *Pauls* time, so humble, that they would not presume to come to God immediately, they would not dare to worship him, but the Angels: And yet of these men, in whom humility made so great a noyse, the Apostle is not afraid to say, *that they are puffed up in their fleshy mind*; lo, a *proud humility*: And such is that of the Papists, in whipping themselves; for in these things they swerue from the wisdom of the word, and follow their owne inuentions. And what greater pride, then for a man to thinke himselfe wiser then God? to leaue the direction of his word, and to exalt his owne fancy aboue it? Thus *Dauid* describeth the proud man; *Thou hast destroyed the cursed proud*: But who are those? The next words tell vs, *that doe erre from thy commandements*. And afterward in the same, *Psalm. ver. 85. The proud haue digged pits for me*: But who be those

Col. 3. 18.

Psalm. 119. 20.

Ioh. 13. 8.

Mat. 3.

Prou. 7. 14.

Moderatio igna-  
uiad. Sen. ep. 45.

Ecclesiast. 4. 5.

those proud ones? *Which conforme not themselves to thy law.* Let there be neuer such shewes of humility, if therein we prefer our owne wils to Gods, it is but pride varnished with some colours of humility. *Peter*, no doubt, thought himselfe humble, when he would not let Christ wash his feet; But this was onely the deceitfulnesse of his owne heart: For indeed he was proud in so doing; because, in refusing to obey Christs commandement, he made himselfe wiser then Christ. A like deceitfull was the *Baptists* humility in refusing to wash Christ, that was *Peters* in refusing to be washed by him. Had wee not neede now to haue our eyes in our heads, lest otherwise our cunning hearts obtrude vice vpon vs, in stead of vertue? What more effectuall argument can they vse to allure our affections to the loue and liking of sinne, then to set this false glosse vpon it? When the strumpet would entice the yonker to commit folly with her, she doth not giue her sinne the right name of filthines, which it deserued; for that would haue driuen him away, but she hangs out the *Iuy-bush* of a sweet and louely title, therewith inueigling the youth: *Come, let vs take our fill of loue, and delight our selues in daliance*: Beastly whoredome is but loue and daliance. So the *sluggard* qualifies and mollifies his shamefull sloath with the sweet name of *peace*, and so lulls himselfe a sleepe in his sinne. *Better is a handfull with quietnesse*, (so he termes his sloath) *then two handfuls with labour and vexation*. Thus our hearts, bawds for the filthy strumpet Sin, teach her this tricke of deceitfulnesse; to correct her naturall deformity with these artificiall paintings, that so

we

we might be caught the sooner. But as the heat of the sunne, or of the fire, will easily discover the painting of the harlot, by melting it away: so will the heat of Gods word, if wee bring this painted and trapped strumpet thereto, plainly shew, that her beauty came out of the *boxe* of a deceitfull hart. And then when these daubings are washed off from this *Iezabell*, that we may see her in her owne hue, wee did not so much loue her before, but as *Ammon* did *Thamar*, wee shall twise as much loath her afterward.

2. Deceit, with which our hearts vse to insnare vs, is to make a shew being very reasonable, and shamefaced, in craving but a little at our hands; bearing vs in hand, that if this little be granted, they will rest contented therewith, and will demand no more. Where in truth there is a double couzenage.

1. That there are some sinnes which are but *little ones*. This was part of the Pharisees *leuen*, calling some commandements of God but little *commandements*, not much to be regarded. So now many account *faith* and *troth* to be but *petty oaths*: Fornication is iudged but a *tricke of youth*; Though yet S. Paul (to vse the words of that most reuerend man of God) in stead of that cloake of naturall infirmity and heat of youth, wherewith we vse to couer this sin, puts vpon it a *bloudy cloake*, bathed in the bloud of three and twenty thousand, all smitten in one day for this so light a *tricke*. And S. Paul else where hauing dehorted from fornication and some other sinnes, which our deceitfull hearts vse to extenuate, addeth this watch-word; *Be not deceived*: These things

2 Deceit, consisting of two branches.

That there are little sinnes.

Mat. 5. 29.

Mr. K. on the 7. Com. 1 Cor. 10. 8.

Ephes. 5. 6.



Aug. de doctr.  
Chr. l. 4. Quod  
minimum est,  
minimum est, sed  
in minimo fide-  
lem esse magnum  
est. Nam sicut  
ratio rotundita-  
tis eadem est in  
nimulo exiguo,  
que et in magno  
disco, ita ubi  
parua iuste ge-  
runtur non mi-  
nuitur iustitie  
magnitudo; in  
Apostolus acri-  
ter adeo incre-  
pat in re parua.  
I Cor. 13. propter  
iustitiam, chari-  
tatem, que in  
rebus quamlibet  
paruis magna  
sunt.

things are more then tricks, more then matters of sport, or iest: for, for these things comes the wrath of God vpon the children of disobedience. What now? are those little sinnes, which bring on vs the great wrath of so infinite a Maiesty? And is it now but a trick to goe to hell? whether the weight euen of these little sinnes, as it were small sands, will linke the ship of our soules, as well as our greater and grosser sinnes, as it were the heavier burthens of the ship. Small leakes in ships, and small breaches in walls, being neglected, leese both ships and Cities. And such tradesmen, as in their accounts regard not small summes, will quickly proue banke-routs. Disobedience, though in neuer so small matters, as in eating of an Apple, gathering a few stickes on the Sabbath, looking into, and touching of the Arke, yet in Gods account, no small matters: For how soeuerly hath hee punished all these, then which yet what can wee imagine slighter? But it is not the smalnesse of the thing, that lessens either our obedience or disobedience. There is the same reason of roundnesse in a small ball, which is in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little; but faithfulnessse, and so also vnfaithfulnessse in a little, is a great matter: For it is Gods commandement that ties to obedience in lesser things, as well as in greater; and that is despised, as well in the breach of the lesser, as of the greater. Let vs not then thinke that any sinne is little; since the very least are committed against so great a God, and bring vpon vs so great a danger: More by far, in some respects, then doe those which

we count the greater. For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulnesse of heart, to be sinnes at all, goe on in them, without repentance; and so, through irrepentance in the lesser, lye open to that danger, which by repentance, wee happily escaped in the greater.

2. Beside this, there is also another deceit, that if we will yeeld to this little, wee shall no further be importuned for any more. For howsoeuer the beginnings of sin are very *modest* and *maiden-like*, and the sluggard craues *but a little sleepe, but a little slumber*, as *Austen* in his first conuersion: yet sin is of an *incroaching* nature, like the riuers, small at the first rising, it spreads and enlarges it selfe in going; as a *gangreene*, it creepes on by degrees, from one part to another, till in the end it haue consumed the whole. So that grant it but a *little*, and this *little* will quickly come to a great deale: Giue it but an *inch*, and it will take an *ell*. Let the serpent but winde in his head, and hee will draw his whole body after. When the Levites father in Law had drawne him to stay till noone, he drew him on further to stay all night, yea, and till towards the euen of the next day, *Judges 19*. If he had named the whole time at first, and prayed him to haue staid two daies longer, hee had neuer obtained it: But at first, craving onely halfe a day, he comes at length to get two daies. If our hearts should demand al that they will bring vs to in the end, they would neuer be heard: but through their deceitfull modesty of asking but a little

From these little ones to bring vs to greater.

*Confes. l. 3. c. 7.*  
Non erat q; responderem nisi tantum verba lenta, & somnolentæ modo, ecce modo, sine paululum: Sed modò, & modò non habebant modum, & sine paululum ibat in longum.

tle, by degrees they quickly entise vs on to more. How true this is, will easily appeare, if either we look to the matter of *faith*, or of *manners*: For the matter of *faith*, or doctrine, witnesse the *Papish* superstition, in most of her horrible heresies, which were not so grosse at the first, as now they are; but after that the seeds and foundations of them were secretly layde in the ground in the primitiue Church, the degenerating ages that succeeded, added, one this peece, another that, till at the length, in prolesse of time, they came to that monstrous deformity which now we see. The primacy of the *Romane* Bishop at first, was onely in regard of *order* and *honour*, not of the *power* and *iurisdiction*, which afterward he obtained. Monasticall life at first was only for safety in time of persecution; and the monasteries of the ancient were not much differing from our colledges. The vse of images in Churches was first onely historicall: afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vse obtained. Such is the danger of yeelding but to the very least occasions and beginnings of error and idolatry. *Miletius* his image came out of his priuate parlor into the common hall, then into the street, next into the Church-yard, then to the porch of the Church, after that to be on the wall, last of all it gat vpon the Altar it selfe. After *Abaz* had made his wicked alter, and offered vpon it, he brought it into the temple, first setting it by the brasen alter, but then he broght it further into the house, and aduanced it to higher place, and set it on the *northside* of Gods altar. Loe, how Idolatry secretly, and by stealth, creepes in, and

and gets roome of the truth, first for one arme, then for another, then for the other parts, till at length the truth it selfe be wholly iustled out. If error get but once into the *belfrey*, it will neuer leaue till it be in the *chancell*: if it may be suffred to be in the porch it will not be long but you shall see it possessed of the Church it selfe, and ietting it in the pulpit. What shall we say then to those reconcilers of vs and the *Romanists*, that would haue vs yeeld in some things vnto them? Assuredly, if once the sluices be opened the water must needs runne a maine? If the gate be set open, the besieging enemy will enter. What shall we say likewise to those that thinke it no such great matter to yeeld vnto shewes and apparences of idolatry? as for trauailers into idolatrous places to shew some kinde of reuerence to the Host, to kisse the Popes toe; if yet these be shewes onely of idolatry, certainly these are but shooing-hornes, to draw on further matters. Therefore the least sins in euery commandement are reproached with the name of the greatest; as, the vnchaste glance of the eye with adultery, and *Paul* calls the *Corinthians* sitting downe at the idolatrous feast, though without all intent of honouring the Idoll, by the odious name of *idolatry*: because these lesser and petty matters (as we count them) make way, and paue a causey for the greater. Hence it was that *Iob* freed himselfe, not onely from the grosser idolatry, but euen from the least shew of it, in outward fashions; not onely from worshipping the Sunne and Moone, but euen from his hands kissing of his mouth; a gesture onely of adoring. And because herein our hearts

Doctor Fulke.

*Patente porta  
impossibile est  
malum ulterius  
non procedere.*

1 Cor. 10. 14.

Iob 31. 27.

*Adorare est  
manum oris  
ad mouere.*



Deut. II .16.

Gal. I. 6.

hearts notably iuggle, therefore he saith; *If mine heart hath beene deceiued in secret, or if mine hand hath kissed my mouth:* Thereby shewing, that it is a part of our hearts deceitfulnesse to draw vs on first to these matters of lesse account, that afterward we might the more easily digest the greater. Of this *Moses* seemeth to speake, when he saith to *Israell*, *Beware, lest your hearts deceiue you:* namely, vpon occasion of that great prosperity before spoken of, *that going backe,* at the first onely from your seruor and zeale in my true seruice, at length, by degrees, *you should worship strange Gods, and bow downe vnto them.* Wherefore let no man deceiue himselfe, saying: O this is but a small matter, why should any stand so much vpon this? Yea, but this small matter is a strong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lump:* A little sparke often kindles a great fire, deuouring to destruction. Assuredly in the iustice of God, punishing smaller sinnes with greater, they that make no conscience of smaller vntruths, in time come to haue so large consciences, and wide throats, that they can swallow downe grosse errors, as it were great gobs at once. Hauing fallen to the *Diuels pottage*, they will shortly eat of his *flesh*, and from eating of the *huskes* of grapes, they will come at length to eat of the grapes themselues, and from this to the drinking of *Wine* it selfe. For whereas it is onely the commandement of the Lord that binds vs in the greater matters, hee that hath boldly begun to shake off this yoke in the lesser, what is there that can hold him fast to the Lord in the greater? *Chrysostome* is very zealous in this point, writing vpon

## The deceitfulnesse of mans heart.

vpon those words of *Paul*, concerning those that vrged the ceremonies of *Moses*: *But there are some that would ouerthrow the Gospell of Christ. Why but,* saith that Father, *they retained the Gospell,* "onely they" "would haue brought in a Iewish rite, or two: And" "yet the Apostle saies, that hereby the Gospell is" "subuerted; to shew how but a little thing, being" "vntowardly mingled, mars all: For as in the Kings" "coyne, he that clips off but a little of his image" "stamped thereon, imbaseth the whole peece: so if" "any shall ouerthrow but the least parcell of the" "truth, it is wholly corrupted, from these begin-  
nings proceeding alwaies to worse things: where" "are they now who condemne vs as contentious," "because of our disagreement with heretikes? let" "them heare what *Paul* saith, namely, that they did" "ouerthrow the Gospell, who brought in but a lit-  
tle innouation. So dangerous did this holy man hold it, to yeeld, though neuer so little, to error, because of this deceit, whereby the whole truth is secretly vndermined: *Wee would not giue place,* saith *Paul*, *by subiection one houre,* to Mosaique rites, vrged by the false Apostles, *that the truth of the Gospell* (indangered belike by those rites) *might continue.* If we neuer so little sippe of the cup of error, we shall drinke our full draught, yea, we shall goe on in carousing till we be drunke therewith. If we begin neuer so little to nibble vpon these meats, we shall fill our selues with them, and eate till wee surfer.

Neither is this perswasion from the smalnesse of the sinne, deceitfull onely in matter of doctrine, but also

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*At qui vnum aut alterum duntaxat prescriptum induxerant, &c.*

*Qd. pusillum quiddam perperam admixtum totum corrumpit*

*Sane fidei vel minimam partem.*

*Qui paululum quiddam rerum nouarum induxerant.*

Mark. 4. 26. 27.

18.

Apoc. 2. 4.

also of *life*, and conuersation. Witnesse the many experiences of Gods children, who, winking at smaller sinnes, haue beene plunged into greater, and yet (so cunningly and closely is this deceit carried) they haue not espied the change: For that which our *Saviour* speaketh concerning the growth of grace, that it is insensible, like to that of the corne, where the feede springs and growes, first the blade, then the eares, then the full corne, the husbandman *not knowing how*, may as truly be said concerning the growth of wickednesse: After that the smaller seeds of this vnhappy *cockle* and *darnell* are once receiued into our hearts, they hooote forth, and still rise higher and higher, without our feeling or discerning, because of this creeping, stealing and deceitfull pace of sin, whereby, step by step, by little and little, it ascendeth vp in vs, till it be come to his full height. Hence that admonition, *Remember from whence thou art fallen*. For we, because we fall by degrees, our hearts deceitfully getting *this little*, doe not so well perceiue how farre we are fallen, till we cast backe our eies to that high hill where we stood before, and then wee see how miserably we haue beene deceiued.

Flatter we not then our selues in this deceit. Say not of any of thy infirmities, as *Lot* of his *Tsoar*, *Oh is not this a little one?* May I not be dispenced with for this little, so I go no further? may I not giue mine eye liberty to wander a little in wanton glaunces? may I not loose the reines to my tongue, to friske it out a little in some idle and lasciuious speeches? may I not vnshakle my feete, and giue them leaue to carry me to such and such places? may I not doe

all

all this, so I do no more, so I breake not out into the outward acts of uncleannesse? No more, O foole? How canst thou chuse but do more? Thinkest thou a dogge will runne away from thee, as long as thou castest him bread? or that flaxe will not conceiue flame, when thou puttest fire thereto? or that thou canst carry burning coales in thy bosome, and not be burnt? No, no. If once thou hast let loose the reins of these madde horses, thou maist not looke to stay them when thou wouldest. If once thou givest leaue to thy corrupt affections to beginne to play their parts, thou shalt hardly make them giue ouer. Though at first they be but weake, yet afterward they raise vp their spirits, and get strength in going. Easier it is to keep them out, then to thrust them out. Heare not then these cunning insinuations of thy heart, oh but a *little* idlenesse, but a *little* wantonnes, a *little* foolishnesse, and then we haue done; oh but this *little* stretches it selfe farre. This *jamewhat* goes a great way, and will not stay where we would. The Prouerbe is false here, *Modicum non nocet*: *A little hurts not*. Yes, a little hurts a great deale. Little sins vber great ones, and bring them into the closets of our hearts. And heere behold a notable peece of cunning fraud in these crafty hearts of ours. In perswading and inueagling vs to sinne, they vrge hard that it is but a *little* they craue: what? will you stick with vs for so little? but when this little is once yeelded them, then they tell vs, that hauing done so much, it makes no great matter, if now we goe a little further: Wee cannot be much worse, then we are. As when we haue mispent some part of the day

O

in

*Non obtinebis  
ut desinas, si  
inciperes permi-  
seris. Imbecillis  
est primo, &c.  
vires dum proce-  
dit parat, ex-  
cluditur facilius  
quam expellitur,  
facilius non reci-  
piuntur quam  
exeunt. Sen. E-  
pist. 116.  
Aliquatenus  
inquis timere,  
aliquatenus  
dolore permitte.  
Sed illud aliqua-  
tenus longe pro-  
ducitur, nec ubi  
vis finem acci-  
pit. Ibid.*



*Oportet grauior  
impudentem  
esse, qui semel,  
&c.*

*1 Sam. 14. 24.*

*Psal. 39.*

in idleness, then it reasons thus with vs. Now thou hast lost this part of it, thou canst do no great good with the remainder: it were euen best to be idle still. The like may be said in the matter of lying, theeuing, vncleannesse: When we haue but yeelded a little, then our hearts teile vs, wee haue cracked our credit with that we haue done already; wee are as good go forward now, as stand still. Hence it is, that when men haue once begun to sinne in any kinde, they haue so lustily lashed on: As *Iacob* in his lying to his Father *Isaack*, first, *I am Esau*, &c. then being demanded how he came to his venison so quickly, he goeth further, most indignely abusing the holy name of God himselfe, *The Lord thy God brought it to my hand*. So *Saul* in his swearing and cursing: first, *Cursed be the man that eateth food till night*: then, *As the Lord liueth that saueth Israel*; though it be *Jonathan* he shall die. And againe, *God doe so, and more also, vnlesse thou die the death Jonathan*. So *Peter*, from one denyall, rushes on to a second, a third; and from a simple denyall, to a denyall with execration. *Over shoes, over bootes*, as we say. So like in this regard are the waters of sinne to those in *Ezekiel*. For they come stealing on vs by degrees, and rise from the ankles to the knees, and so higher and higher. Yet heerein vnlike, that they stay not at the chinne, as those do, but goe over head, and eares, and drowne vs in perpetuall perdition. Wee must then carry a strait hand ouer our hearts, and be as farre from gratifying them in these their *littles* of sinne, as wise Physicians are their patients, in their *littles* of meats and drinks hurtfull. For it fareth with vs in sinning,

as in eating, where one bit drawes downe another ; though at first we purposed to eat little or nothing. And as we get a stomacke, and prouoke our appetite, sometimes by eating, so is our fitnesse for, and desire after sinne increased by beginning to sin. For as euery good worke increaseth our holines, and so habilitie for obedience, according to that of S. Paul, *Being made the seruants of God you haue your fruit in holinesse* : so euery sinne addeth to our pollution, leaving behind it a kind of staine in the soule; wherby it is the readier for further disobedience. Whence it comes to passe, that hauing begun to say yea to sinne, but, for a little, we finde it so hard afterward to say it nay in farre greater matters, and hauing satisfied the smaller requests of sinne we are made farre more easie and inclineable vnto her greater demands. Hence that warning of the Apostle, *Be not deceiued: Euill words corrupt good manners*. Your deceitfull heart will beare you in hand, that it matters not so much for words, it is but a small matter, what words or phrascs one vses. But the truth is, euill words as small as you make of them, will bring on euill deeds. *Monica, Austens* mother (as himselfe reports it) when she was a maide, beganne to sip a little wine, as she poured it forth for her parents ; But marke what followed vpon this sipping. Daily adding, saith *Austen*, vnto her first little, new littles ; because he that maketh no bones of small matters, by little and little will fall to greater, shee came to that passe, that she could with great greedines draw dry almost whole cups full of wine. Lo what comes but of sipping ad kissing the cup. But the example

Rom. 6. 12.  
cleared.

Confess. l. 9. c. 8.

*Primoribus  
labris sorbebat  
exiguum.  
Itaque ad illud  
modicum quoti-  
diana modica  
addendo, quoniã  
qui modica neg-  
ligit, paulatim  
decidit; in eam  
consuetudinem  
lapsa erat ut pro-  
pe iam planos  
mero caliculos  
inhianter hauri-  
ret. Confess. ca. 8.*

*Si corpus meum  
trahitis nunquid  
& animum &  
oculos, &c.  
Adero itaque  
absens & sic &  
vos, & illa supe-  
perabo.*

*Et non erat iam  
ille qui venerat,  
sed unus de tur-  
bis ad quam  
venerat.  
Spectauit, clama-  
uit, exarsit, abstu-  
lit inde secum  
insaniam qui  
stimularetur  
redire non tan-  
tum cum illis à  
quibus prius  
abstractus est,  
sed etiam præ  
illis, &c.*

*Nemo repente  
fit, malus.*

of *Alipius*, related also by the same Father, is farre more remarkeable ; who being importuned by his companions to go to those bloudy spectacles of the gladiatory combats, at length with much adoe hee yeelded, yet purposing with himselfe, (and telling them so much,) that he would keepe his eyes shut and so be absent, euen whilst he was present, ouercomming both his friends, by going with them, and also the fights to which he went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out-cry, hee could no longer hold his eyes shut, but longing to see what the matter was, opened them, fixed them vpon that barbarous sight, and fedde them with the cruell pleasure thereof. So that now, saies *Austen*, *he was not the same hee that came thither, but one of that multitude to which hee was come, a right companion of those with whom he came. Hee beheld and looked on with the rest, cryed on with them, was inflamed with them, and carried thence that madnesse, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captaine and ring-leader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whole ouerthrow was from this deceit. It had been a hard matter for so excellent a man at the first dash to haue beene brought to that height of defection ; no. No man suddenly becomes notoriously wicked, specially hauing been eminently vertuous before, but step by step, peece and peece, heere a little, and there a little. Loe therefore how *Salomons* deceitfull heart foyled

foyled him, first onely drawing him to the more immoderate vse of pleasures, in themselves lawful, perswading him yet that he should still, together with the vse of them, retaine his wisdom, his piety. But in the euent it proued otherwise. As the loue of pleasures went in, so the loue of godlinesse went out; by degrees his zeale cooled, his forwardnesse slaked. The *excessive* vse & loue of lawful pleasures, brought him first to a *defective* loue of Gods word, and from thence to the loue of vnlawfull pleasures in women; and then bodily adultery brought him at length to spirituall, euen to fearefull idolatry, as is obserued by *Nehemiah*.

Eccles. 1.3.

Neh. 13. 26.

Hob. 3. 13.

Our wisdom then must beto take heed (as the *Apostle* admonisheth) of this *deceitfulnesse of sinne*, lest we be hardned, and habituated in sinne. For a habit and hardnesse in sinne comes not at first, but by degrees, when, by receiuing the seede of euill and enticing thoughts, we come to conceiue, and then, as *James* sheweth, *last hauing conceived, sinne is brought forth*, and being brought forth is *perfectly*, by daily *practise*, which bringeth *custome*, and *custome necessity*: So that now wee are miserably intralled to sinne. Sith then wee cannot well bee rid of this guest, if once entertained, let vs be wary how wee enter into the least parley with him: since when we are once entred but a little into this country, we know not well how to get out; it is best for vs not to come neere so much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the bankes side, for feare of fal-

Iam. 1. 14. 15.  
Dum seruitur  
libidini facta est  
consuetudo, &  
dum consuetudi-  
ni non resistitur  
facta est necessi-  
tas. Aug. con. 8. 5  
Nobis quia re-  
gredi non est fa-  
cile, optimum est,  
non progredi.  
Sen. ep. 1. 16.



Hom. 1. 5 ad pop.  
Antioch.

Τὰ δοκῶντα  
με ἀδιάφο-  
ρα εἶναι.

Quemadmodum  
in corporibus qui  
vulnera neglexe-  
runt febres gignunt & putrefactione, ac mortem deniq; : ita  
et in animis  
qui pusilla diffi-  
mulant, maiora  
inuitant. Chry.  
in Gal. 1.

ling *Chrysostome* tels vs that it is a safe rule, not onely to auoid sinne it selfe, but also things seeming indifferent, that may toule and draw vs on to sinne : And he instances in laughter, and quipping, and delicious feasting, from whence haue flowne many mischiefes. These indifferent things, at least so seeming, he accounts the *edge of the hill*, and bids vs take heede how we vse them. And in truth though such things may seeme nothing, yet there is much deceit and danger in them : They are like *Elias* his cloud, which at first seemed very little, no bigger then ones hand, yet by and by it ouer-spreads the whole skie, and causeth a dashing shower. Wherefore, as the Prophet, in the first rising of the cloud, bad the King hye him to his chariot, to auoyde the tempest, so must we, foreseeing the danger of a great tempest, euen in these so little clouds, flye to our shelter presently. The *Jewes* being forbidden to make covenants with the *Gentiles*, they also abstained from drinking with them, because that was a ceremony vsed in striking of covenants, and so it might haue drawne them on thereto : And *Eue* hauing receiued a commandement from God, onely not to *eate*, saies she must not *touch* the fruit of the tree of knowledge of good and euill ; For touching might haue drawne on tasting: The like warinesse if we shall vse, then may we escape this deceitfull snare of our false and fraudulent hearts. Otherwise if we be too too regardlesse of smaller matters, of the occasions and preparatiues to sinne, quickly shall we be caught. And as in the body little pricks of a pin neglected, haue bred wrancklings in the flesh, and  
thence

thence worse matters haue followed, euen death it selfe at last: so here in the soule, our conuience and ouer-fauourable indulgences to our smaller sinnes, cannot but inuite and call, yea, and with a magneti- call kinde of attraction forcibly draw vnto vs fur- ther and farre more dangerous mischieses.

The *third* deceit is, to tickle our affections, and set our desires a float, by presenting vnto vs the *meere* and pure pleasure of sinne. For howsoeuer the plea- sure of sinne be a painefull pleasure, a soure-sweet, which hath much bitternesse mixed; yet our hearts cunningly hide and conceale that. The flesh by ve- hemency of temptation raiseth such clouds, that the light of our vnderstanding is taken away; as in *Dauid* in his adultery, the flesh did so possesse him with the apprehension of the present pleasurable delight of his sinne, that hee could not thinke of that shame, that griefe, those wounds of conscience, those *bro- ken bones*, those sharpe corrections that were to fol- low. Thus the Diuell dealt with our Sauour, hee shewed him the world, and all the glory thereof: but there was also much *griefe* as well as *glorie* in the world; but he would shew him none of that. So there is farre more gall and bitternesse, then hony and sweetnesse in sin; yet our deceitfull hearts will not let vs take any notice thereof: like the *Israelites*, that could remember the flesh-pots and onions, but not the bricke, nor the bondage of *Egypt*. Thus we deuide that of *Salomon*, *Goe to young man, let thy heart cheere thee in the daies of thy youth, &c.* suppressing that which followes, *But know that for all this, God will bring thee to iudgement.* Thus the impure wan-

III. Deceit, tickling of our hearts with the meere pleasure of sin.

Psal. 51.

Eccles. 11. 9.

Prou. 9. 17. 18.

ton deceiueh himsefe, who harkneth to the sweet voice of the flattering harlot. *Stolne waters are sweet, and the bread of deceit is pleasant* : But he knowes not, saith Salomon, that the dead are there, and that her guests are in the depth of hell. This deceit is much like that of boyes, hiding a pinne in a faire rose, and so pricking those that smell to it ; or like that of tradesmen, that shew their chapmen the better part of the cloath, and hide the worse. But to deliuer our selues from the danger of this deceit, we must, when we are thus tempted with the sense of present pleasure, cast our eies beyond it, and looke behinde it, to see the taile it hath of many sorrows and vexations. We must labour as wel to foresee what is to come, as to see what is present. Doth the Diuell shew thee, as once our Sauior, a goodly sight of honor, glory, pleasure, profit, &c. in sin? That thou maist not be inuigled therewith, thou must put down his sight with another sight of shame, terror, torment here & in hel, and other such like attendants of sin, which are to be seen in the word. Think as wel of the soure sauce, as of the sweet meat; as well of *Iacobs* nayle to pierce our temples, as of her milk & lodging to relieue our thirst & wearines; as well of *Dalilabs* sisters to cut our hair, as of her lap to lull vs asleep; as well of the pricking as of the pleasantnes of the hawthorns. The Greeke Poet saies wittily, *If the pain of the head-ach were before the plesure of the wine, none would be drunk.* If we could in our apprehension feel the pain of sin before hand, we would escape the snake that lies hid vnder the green grasse, the hooke that lies covered vnder the pleasant bait. This is *Salomons* aduise in the tempta-  
tion

ΕΙ ΤΟ ΠΑΡΑ-  
ΛΑΒΩ ΠΡΟΤΕ-  
ΡΟΝ ΤΗΣ ΜΕΘΥ-  
ΣΗΣ ΔΑΙ, &c.  
*Anacreon.*

tion to drunkennes, even then when our teeth are set on water with the pleasant colour of the wine sprinkling & leaping in the glasse, to remember that yet *in the end it will bite like a serpent, and hurt like a cockatrice.* And so in temptation to vncleannes by the fair speech and alluring beauty of the harlot, to remember that *her latter end is bitter as wormwood, & sharper then any two-edged sword:* For here truely hath place that speech of *Abner to Ioab, Knowest thou not it will be bitternesse in the latter end?* Sinne may well bring with it a flattering pleasure in the entry, but it alwaies closes with a bitter remorse in the end.

The 4. *deceit* is, when it perswadeth vs to sin, vpon hope of Gods mercy for pardon. This is a very vsuall and dangerous deceit: Like that of the diuels to our Sauior, *Cast thy selfe down headlong, for the Angels shall beare thee vp:* So our harts to vs, cast your selues, implunge your selues into this or that sin, the mercy of God shal help you out; Poyson thy selfe, here is a counter-poyson; Breake thy head, here is a plaister; Surfet, here is a Physitian. An intollerable thing it is, that the mercy of God, the only inuiter and prouoker of our obedience, through the sophistry of these naughty harts of ours, should be made an allurer & very bawd as it were to all filthinesse. *There is mercy with thee,* saith the Prophet, what? that thou mightest be despised, blasphemed? no, *that thou mightest be feared.* And the loue of Christ constrains *Paul* to duty. Therefore see what noble deceiuers our hearts are, that can make that an enticer to sin, which of it selfe is the only powerfull, & constraining perswader to godlinesse: But let them take heed least their hope of mercy

Pro. 23.31.32.

Prou. 5.4.

2 Sam. 2.26.

IV. Deceit,  
presuming of  
Mercy.

Psal. 130.4.

2 Cor. 5.14.



mercy be not presumption. As a man passing ouer a bridge, which his false spectacles make to seeme broader then indeed it is, being thereby deceiued, goes besides the bridge, and so is drowned : so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beside it, into the waters of eternal destruction. For though Gods mercies be of the largest extent, yet it is bounded with his truth. And therefore vsually in the Scriptures we find these two coupled together, Gods *mercy*, and his *truth*. So that Gods mercy may not be such, whereby his truth in any should be impeached, as it should if it be prostituted it selfe indifferently and promiscuously to all, as well the insolent and impenitent, as the poore, humble, and broken-hearted sinner; For vnto these latter onely is this matter of promise made : And if to the others the gate of mercy should be set open, Gods mercies (as *Salomon* saies of the wicked, that they are cruell mercies) should be false and vniust mercies : But God neuer yet learned so to be mercifull, as to make himselfe false, and vnfaithfull.

V. Deceit, pleading necessity of liuing.

The *first* deceit is, when our hearts, the better to hearten vs to sinne, plead the necessity of liuing in this world, & maintaining our selues and our charges. O we must needs liue, say some : And vnlesse we doe thns, and thus (say, breake the Sabaoth, i.e, sweare, defraud, &c.) wee cannot liue. *Esaie* vnder this pretence sold away heauen : He was very hungry, and knowing not how to relieue the necessity of hunger otherwise then by accepting of *Iacobs* conditions, accepted them : I must maintaine my selfe,

saith

saith Esau; At this present I cannot without some food, food I see none but my brothers pottage; This I cannot haue, without I buy it with my birth-right: And thus he deceiued himselfe. The like deceit we shall see in *Demetrius* the siluer-smith, who pleades hard for *Diana*, and the worship of her Images, by this very argument: *Sirs, ye know that by this craft we haue our goods*: It *Diana* goe downe, our liuing goes downe with her. Thus would Sathan haue beguiled Christ, when in his hunger he perswaded him to releue himselfe by turning stones into bread: And indeed to get our bread by falshood, opression, wrong, or any indirect course, is a kinde of turning stones into bread: And what good will such bread doe vs? Bread made of stones shall turne into stones, euen in the very eating. The bread of deceit, though neuer so pleasant, yet in the mouth proues but grauel, saith *Salomon*, *Prou. 20. 17*. And no maruell. It was made of grauell and stones; And so returnes to his first substance. Another remedy against this deceit is to oppose a greater necessity of our soules liuing both here and hereafter with God. What dost thou tell me of the necessity of thy liuing here? There is one onely necessity, for which there is no excuse, and is, not to offend God. *One thing is needfull*, saith *Christ*, to prouide for thy soule against heereafter, whatsoeuer become of this carrionly carcase of thine. This is the farre greater necessity of the two. It is not then simply necessary for thee to liue here; Or if it were, yet not to liue by such wicked meanes, which thine owne vnbeleeuing heart suggesteth. *Man liues not by bread onely, but by euery word that proceeds*

μιὰ ἐστὶν ἀνάγκη ἀπαραιτήτου ὅτι μὴ προσκῶσαι τῷ θεῷ.  
Chrys.

Matth. 4.

Heb. 1. 4.

Psal. 37. 3.

ceeds out of the mouth of God. And the iust man liues  
euen this his temporall life also, not by these and  
these shifts, but by his Faith : And that is his meat  
in the want of other things, according to that of the  
Prophet, *Trust in the Lord, and doe good ; dwell in the  
land, and feed thy selfe by, or with, thy Faith*, as Tre-  
mellines reades it. And thus we haue handled fve de-  
ceits which our hearts vse in perswading vs to sinne.  
There remaines yet diuers other, which wee will  
speake of in the Chapter following.

*Of nine more deceits in the same kinde.*

VI. Deceit,  
Pretence of  
doing onely  
for trials sake.

**T**Herefore to proceede forward with these de-  
ceits ; the next *deceit* is, A pretence that we will  
doe such and such things (euill and vngodly) onely  
for *trials* sake, that by our owne experience we may  
the better learne the vanity of sinne. For example,  
some will goe purposely to see Masse, to the end as  
they say, that they seeing the foolishnesse and fil-  
thinesse thereof might learne to loath it the more.  
The like pretence is vsed for seeing of plaies, that by  
seeing many filthy sins (which the Apostles would  
not haue once so much as to be named) represen-  
ted and acted on the stage, wee shall learne to  
hate those vices the more. But GOD hath ap-  
pointed better schoole-mistresses for the hatred of  
sinne, then the practise of sinne. Why should wee  
leauē the meanes appointed by GOD to worke  
this hatred of sinne, and deuise other meanes of our  
owne ? Is this the best way to learne continency, to  
exer-

exercife and trade our selues in vncleannesse? Was there euer any that learned sobriety by haunting Tauernes and Ale-houses? temperance out of the schoole of Epicurisme? chastity in the stewes? I deny not but God, who draweth light out of darknesse, can heale the wound of the viper with the flesh of the viper, & can make sin, contrary to his owne nature, to work our good, driuing out one poison with another. What then? because the learned Phyfitian can heale vs with poyson, shall we therefore betampering with them our selues? So in stead of health we may quickly meet with death. No, *Salomon* himselfe was deceiued in this poynt; as his *Ecclesiastes* sheweth: And his experience may teach vs, how dangerous it is to try the heat of the fire by putting in our finger. He gaue himselfe to a pleasureable delicious life only for tryall sake, to make prooffe of it, what was in it, that if he could not find happy tranquillity of minde, hee might leaue it so much the more willingly. But alas, how miserably was hee hampered in the snares therof? How was he by this meanes drawne on to that fearefull apostacy in his old age? shall not his experience make vs wise? shall any man now thinke he can now safely beare that burthen, which hath already broken *Sampsons* back?

The *seuenth* deceit is, when we ground our liberty which we take of sinning, vpon those good, either graces we haue, or actions we doe; perswading our selues that a little dramme of some goodnesse in vs will waigh downe many talents of wickednesse. For as we can conquer in our brethren many vertues vnder some one infirmity: so contrarily in our selues (so cunning

Eccles. 2. 3.

VII. Deceit,  
Presuming  
vpon that  
good we haue.



cunning and craftie are our harts) many, not sleigh-  
ter infirmities onely, but euen grosser deformities  
also vnder some one, poore, petty, happily shew of  
vertue, rather then vertue it selfe. Thus the ciuill  
man thinks his prophanenesse and carelesnesse in re-  
ligion is sufficiently couered vnder his vprightnes,  
and iust dealing in the things of this life. The glo-  
zing hypocrite thinks his zeale in outward profes-  
sing may beare him out in his vncharitable, vnright-  
eous, and vnreasonable dealing with men. As if  
*Herod* should haue thought his hearing of *Iohn* a suf-  
ficient priuiledge to him for his incest. Thus nobly  
doe our hearts deceiue vs, making vs belecue that a  
great heape of chaffe can lie hid vnder a little hand-  
full of corne; that a little dimme candle-light can  
chase away the foggy palpable darkenesse of *Egypt*.  
Whereas the contrary is the truth, that our little  
good is rather obscured & eclipsed with our many  
and great euills. As in the parable of the sower, the  
thorny ground is said to bring forth no fruit. *Luke*  
8. 14. and yet before, *verse* seauen, it was said that  
the thornes sprung vp with the seede, so that the  
seede did not perish in the ground, but sprou-  
ted forth, and yeelded some fruit; and yet be-  
cause, as *Marke* sayes, the thornes grew vp, or as-  
cended, as *Mathew* speaketh, namely, aboue the fruit,  
therefore the fruit of this ground is no fruit: it  
lies buried vnder the thornes, it is ouer-topped, and  
choaked by them. Loe now, the fruit does not co-  
uer the thornes, but the thornes the fruit. It is not said  
there were no thornes, because of some hopefull be-  
ginnings of fruit, but contrarily, no fruit because of  
the

Mar. 4. 7.  
Marth. 13. 7.

the thornes thriving, and increasing. Were it not absurd to reason thus, what though there be many poisonfull herbs in the pot? yet there are some good ones, and so the porridge may be good. Nay, if among many good hearbs, there were but one poysonfull in the pot, a man might say truly, *Death is in the pot*, yea, that there were no good hearb in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sin nourished and fostered, all other our graces are not onely *blemished*, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God? when they shall the rather presume in some things to sinne, because they are the children of God, members of *Christ*? and so cannot be seuered from him, and because they are beautified with so many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the seruants in the primitive Church deceiued, when vpon occasion of their calling, they shooke off the yoke, and because they were Gods sonnes, would no longer be mens slaues. And thus would the Diuell haue deceiued Christ, when he would haue had him presumed vpon his priuiledge of being the sonne of God, and thereupon haue cast himselfe downe from the pinnacle of the Temple. *Math. 4. 6.* This deceit is so much the more lamentable, in that these considerations ought rather to be bridles to restraine vs from sinning, and spurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care should we haue to maintaine

tainē it, according to that of Paul: *walke worthy of that high calling.* Should such a man as I, saith Nehemie goe into the Temple to line? Againē, hast thou some graces, some good things in thee? O then disgrace them not with sinne, but make them as graceful as thou canst, by adding vnto them what is wanting, that so there may be a sweet proportion, and comely conueniency in the spiritual body of grace. For as it were an absurd speech to say, I haue all other parts of my body seemely, and comely, legges, hands, eies, lippes, cheekes; therefore it matters not for my deformed and mishapen nose; no body can see this blemish among so many ornaments; yes, they will see it, and marke it so much the rather, and the deformity of thy nose is made more conspicuous by the conformity of thy other members: so also alike absurd is it to perswade our selues, that because of some ornaments in our soules, the many monstrous enormities thereof will be winked at. Is any woman so foolish as to thinke because her face is very faire, and beautifull, therefore she may speck and spot it here and there with mire and dirt? or because her clothes shine and glister, therefore she may staine them? Whereas the fairer the face, and the garment, the greater is the disgrace of the spot, and staine. So also, would any man be so senselesse, as to thinke thus, because I haue a good sute, good stockings, cloake, and band, therefore I may well enough put on an old dusty, worne, and torne hat. No; this will disgrace all the rest of his furniture; and it would be nothing so great a sore in the eyes of the beholders, if his doublet & hose were tattered

tattered, his shooes musty, his stockings broken, &c.

The *eight deceit* is, when wee presume the rather to sinne, because wee thinke to make amends for it afterward by some good deeds, as prayer, confession, almes, &c. The couetous man sees a prey, some rich booty, whereby he may benefit himselfe much, in the iniurie and oppression of his neighbour. Yea, but his conscience tels him, oppression is sinne, how then may he doe it? His deceitfull heart suggesteth, that if afterward hee be a little more bountifull in giuing of almes, hee shall make an abundant recompence for his sinne, and so bids him sticke no longer at the matter. In this one particular, *Außen* both propoundeth, and discouereth this deceit very notably. *The extortioner*, saith hee, *saith thus vnto me, I am not like the rich man in the Gospell, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom hee answereth. *Thou thinkest thou giuest.* "Doe not take away, and thou hast giuen. He reioyceth to whom thou hast giuen: but he weepeth, from whom thou hast taken away. Which of these two thinkest thou will God heare? Thou saist to him to whom thou hast giuen, be thankfull for that thou hast receiued: but on the other side the other man saith, I mourne for that thou hast taken away: God, hee saies to thee, foole, I bad thee giue, but not of other folkes goods. Know thou foole, who of thy spoiles & rapines giuest almes, that when thou spoylest a Christian, and robbest him, thou robbest Christ himselfe. And if they shall be sent to hell that did not cloath Christ (that is, a Christian) when naked,

p

"what

VIII, Deceit,  
Hope of making amends  
afterward.

De verb. Apost.  
ser. 21. tom. 10.

Dicit mihi raptor  
rerum alienarum, &c.

Agapas facit,  
vinctis in carcere, &c.

Dare te putas:  
tollere noli, et  
dedisti.



*Perce damnis  
meis.*

*1 Sam. 15. 15.  
21.*

*Prou. 7. 14.*

*Eccles. 3. 4.*

"what place shall they haue in hell that made him  
"naked when hee was cloathed? Here happily thou  
"wilt say, thou strippest a Pagan, & cloathest a Chri-  
"stian: Euen heere will Christ answere thee, oh  
"spare to damnifie mee; For when thou who art a  
"Christian doest thus oppresse a Pagan, thou kee-  
"pest him from becomming a Christian. If thou  
"hast then of thine owne, giue; if not, better for thee  
"to gratifie none, then to grate vpon any. So far *An-  
sten*, excellently shewing the grosenes of this deceit,  
that *we may rob Peter, if afterward wee will pay Paul  
therewith.* This kinde of deceit seemeth to haue car-  
ried *Saul* to that his disobedience, in retaining the  
fattest of the *Amalekites* flocks. He thought belike  
the staine thereof would easily be washed out with  
the bloud of his sacrifice, whereof hee speakes so  
much afterward to *Samuell*, *The people tooke it to offer  
to the Lord thy God, in Gilgal.* And so the whoorish  
woman thinkes the like water will purge away al the  
filthinesse of her lust: *I haue peace offerings* (saith she,  
incouraging her selfe and her youth in their sinnes)  
*at home, and I haue paid my vowes.* This seemes also  
to haue bin the deceit of the Pharisees, as some read  
that *Luke 11. 41. Ye giue almes* (namely of goods  
gotten by rapine & pillage) *and then all will be cleane,*  
the blot of your vniustice you thinke is sufficiently  
washed away. A horrible thing, to thinke that God  
will thus be corrupted, and made to wink at our sin.  
No, *He that offereth to the Lord of the goods of the poore,  
is as he that sacrificeth to the Sonne before the Father.*

But here is a double deceit. 1. That we can satis-  
fie for our sins by any of our workes. 2. That there-  
fore

fore wee may boldly sinne. For first, say that thou couldest satisfie God for the wrong which thy sinne doth to him, maist thou therefore lawfully offer wrong and violence to him? Wouldest thou thinke thy neighbour might lawfully steale from thee, if after he would make some restitution? or breake thy head, if after he would giue thee a plaister? But then it is not so, that any works of obedience can satisfie for thy former disobedience. If thou wert bound to a man in two seuerall bonds for two seuerall debts, and hauing forfeited one, shouldst afterward pay the other, wouldest thou be so foolish as to thinke that by paying this latter, thou hadst sufficiently discharged the former? If a seruant, hauing loytered all one weeke, should painefully labour all the next, would his master yet endure him pleading the last weekes diligence, as a sufficient recompence of the formers negligence? No; For it was his duety to labour both weekes: So the obedience thou performest to God is a debt due to him; thou canst not pay one debt with another. If a Chapman, hauing gone long in the Marchants books, should at length pay for that he tooke last, had he therefore satisfied for all that was taken before? And yet this is the popish deceit, not of the Papists onely, but of many of our selues also (for naturally there is much of the popish leauen in vs) to thinke that if after we haue sinned, we be for a while a little more carefull then ordinary, of prayer, confession, reading, hearing, and such like exercises, then all is well againe: But *Salomon* tells vs, that the sacrifice of the wicked is abomination to the Lord: And therefore the exercises

IX. Deceit,  
 Pretence of  
 insuing good.

*Nemo ita per-  
 plenus tenetur  
 inter duo vitia,  
 quin ob exitus  
 pateat absq; 3.*

of godlinesse performed by such as wallow in sinne without repentance, cannot pacifie his wrath.

The *ninth* deceit is, when we perswade our selues to the committing of some sinne, vpon repentance, either of the consequence of some great good, which otherwise cannot be had; or the preuention of some greater euill, which otherwise cannot be auoided. Hence that deceitfull rule, *of two euills choose the least*. *Lot* was caught in this Inare, when hee would haue redeemed the greater sinne of the *Sodomites* against his guests, with the lesse against his daughters; when he would haue preuented *Sodomie*, by permission of adultery. So *Herod* hauing sworne to gratifie the request of that dancing *Minion*, for the auoyding of the Sands, rushes vpon the Rocke; preuventing *perinury*, as he thought, by *murther*. But the truth is, a man is neuer so incompassed betwixt two euils, but he may finde an outgoing without a third. Now as concerning the hope of some good that may ensue; heere *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abhominati-  
 on of incest, in all likelihood this was that which prenailed with them, a hope they had that by this meanes, in their Fathers posterity, the Church of God (otherwise in their opinion neere an end) should bee vpheld, and preserued: And was not here a goodly colour, to commend incest vnto them, the preseruati-  
 on of the Church from ruine? But had not *Abraham* as good a colour for to haue spared *Isaac*, contrary to Gods commandement? euen the same that they had, the perseruati-

on

on, and saluation of all the elect, which hee might feare would haue beene buried in *Isaacks* ashes, of whom he knew the *Messiah* must come. And indeed, if *Abraham* had not had a sound heart indeed, here had been fit place for this deceit. The leapers were thus deceiued, when, contrary to Christs commandement, they diuulged the Miracle of their healing: Their reason was to declare Christs glory, and their owne thankfulness. But they should haue learned, that as when God commands things otherwise forbidden, then they are no sinnes; as in *Abrahams* case: so when he forbiddeth things otherwise commaunded, then they are no parts of obedience, whatsoeuer plausible perswasions wee may frame to our selues. *Saul* also was thus deceiued, when for the better ouerthrowing of the Philistines, hee forbad the people to eate any thing till the euening. So *Rebecca*, when for gaining a blessing, she taught her sonne how to lye. *Austen* makes mention of some that iustified the reading of the immodest, and lasciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeede, and according to *Salomons* rule, we are to buy it, but yet not to our disaduantage; with the losse onely of worse things, not of better things then that we buy. Wee must not buy eloquence, and good words so dearly, as with the losse of a good conscience: we must not redeeme our little finger with the losse of our eies. For as excellently *Austen*, Good words are not more easily learned by those

1 Sam. 14. 24.

Confess. 1. 16.

Hinc verba discuntur, hinc eloquentia, &c.

Pro. 13. 23.



*Non omnino per  
bane turpitudi-  
nem verba ista  
commodius dis-  
cuntur, sed per  
hac verba turpi-  
tudo hac confi-  
dentius perpe-  
tratur.*

*filthy writings: but filthinesse is more confidently pra-  
ctised by reason of those words.* Whatsoever good it  
is we may thinke to come vnto by sinning, it is no-  
thing so that hurt we doe to our owne soules in sin-  
ning. It were madnesse to loose a thousand Pound,  
to gaine a hundreth: much more to loose it for no-  
thing, missing of that hoped for hundreth. So it is  
here in this deceit. In not sinning, when wee are  
tempted, there is an vnspeakeable good: now when  
we sinne vpon hope of some great good, first wee  
loose the good of abstaining from sinne, of keeping  
our selues pure from that defilement.

This wee wittingly loose. Now that great good  
wee thinke to winne by this losse, is in comparison  
with this, but as a dramme to a talent. This were  
bad enough one would thinke: Yet here is not all.  
For besides the losse wee purposely put our selues  
vnto, wee loose also that we hoped to gaine by this  
losse, both the talent and the dramme too. As *Saul*,  
when by his wicked execration, and cruell prohi-  
bition of food to the people, he thought to haue fur-  
thered the victory against the Philistims, indeede  
he hindred it, as *Jonathan* obserued: For if the peo-  
ple had not beene out of heart for want of foode,  
they might farre more valiantly haue pursued their  
aduersaries. And so it fareth with vs, as with the  
dogge in the Fable, that letting fall the flesh that  
was in his mouth, to catch at the shadow thereof,  
lost both that he had, and that hee thought to haue  
had, both substance and shadow too. For indeede  
that good which wee procure by sinning, is rather  
a shadow of good, then any true good. When wee  
doe

doe euill that good may come thereof, though the thing it selfe be good, yet to vs it is not good. Our sinne in procuring it hath altered the nature of it. If this were well thought of by some, they would not so deceiue themselves, as they doe, in vsing base shifts, and indirect, and vn honest courses, for the enriching of their state, vpon pretence of doing good to the Church, whereto they say they shall thus bee enabled. I tell such, that the good which thus they doe to the Church, in them is no good, but turned into sinne. For as in *Iob* it is said, that we may not lie for God, so neither may wee oppress, defraud, or doe any other euill, either for God or the Church of God. He knowes how to provide for his Church without thee. He will not be honoured with the price of a dogge, and a whore. He needs not thy *vertues*, much lesse thy sinnes, eyther for his owne glory, or his Churches. Neuer feare, that either of these will fall downe, though they seeme neuer so much to shake, vlesse thou (as once *Vazab* his hand to saue the Arke) put vnder the proppe of thy sinne. But against this deceit for euer remember that golden rule of the Apostle, *We may not doe euill,* (no not the least) *that good* (though the greatest) *may come thereof.*

Iob. 13. 7.

Deut. 23. 16.

Rom. 3.

The tenth deceit is, when wee therefore presume to goe on in our sinnes, because our meaning is, if wee may beleue our hearts, to continue also in the practise of godlinesse, as it were parting stakes betwixt God and the Diuell. If our hearts should perswade vs so to inthrall our selues to sinne, as wholly to renounce Gods seruice, and shake off his

X Deceit, vringing of our purpose still to continue godly.

yoake, this would not so easily bee granted. But now when they beare vs in hand, that still wee shall continue Gods seruants, notwithstanding our seruice performed to sinne, wee quickly apprehend this, and thinke this will bee fine, if wee can both please God, and our owne naughty hearts too. This was *Salomons* deceit, in his first declination, when he began ouer-much to hearken to the enchantments of pleasures; that for all his pleasures, hee would still continue his former exercise of piety. But when once he had gone thus farre, to admit of such companions with God, in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so *Salomon* at length gaue over the seruice of God, and serued idols. Neuer then let vs thinke that wee can ioyne together things so insociable, godlinesse and wickednesse. It is a hard matter to exercise two senerall Trades, much more two such contrary trades, as these two. Neuer let vs be so grosse, as to thinke we can reconcile things altogether irreconcilable, *God* and *Sathan*: ye cannot serue two contrarie Masters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammonist* flattereth himselfe in his worldlinesse, because hee purposeth still to continue his zeale and fowardnesse in religion. But this is impossible. For how can such a worthy princeesse as *Grace*, indure such rogues for her bed-fellowes, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse, &c. No, *Grace* must haue all, or none. If any sinne haue but a part, it must haue all. Loethen notable craft. If you will let such and such guests in to haue some

roome,

roome, they will not bee any vnquiet neighbours : Grace shall enioy her roome still. But when once they are got in , Grace is so annoyed, that shee is faine to depart presently. And so all falls to their share.

The eleauenth deceit is , when wee flesh and confirme our selues in our sinnes, because of some humane lawes which may seeme to fauour them. Though yet indeed, they onely *tollerate* them, and not *allow* them. Thus the common Vsurer deceiuethe himselfe ; why, the law allowes ten in the hundred : yea, but the law onely stints, and limits it to ten in the hundreth, and so farre giues way to it, for the preuenting of a greater mischief. And this will not be enough to excuse the Vsurer in the *Court of Conscience*. Thus the Iewes deceiued themselves in the matter of their *Poligamy*, in hauing many wiues ; and in their diuorces for euery trifle. They thought *Moses* law had allowed them in these sinnes. Whereas our Sauour sheweth, *Moses* onely gave a tolleration, because of the hardnesse of their hearts. So in the matter of mainrenance for the Ministerie , many, though rich & able, yet refuse to giue any thing, because they haue not those things, the riches whereof the law requires for this purpose. Yet the law of God is plaine, *let him that is taught make him that teacheth him partaker of all his goods*. And againe, in the Cities which the other Tribes must giue the Leuites, God would haue this proportion to be kept ; such Tribes as had more Cities in their inheritance, should part with more : such as had lesse with fewer. By the equity of which proportion, those that are richer are bound

XI. Deceit,  
from humane  
law on our side.

Mat. 19. 28.

Gal. 6. 6.  
Numb. 35. 8.



bound to giue more to the ministry, then the poorer. And yet, if this colour of humane law will serue the turne, they may giue lesse. For the poorer may haue tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our ability, whether our estate be in matters titheable, or not, that matters not with God, wee should maintaine the ministry.

XII. Deceit,  
from our mo-  
deration in  
finning.

The *twelfth* deceit is, when therefore wee flatter our selues in our sinne, and thinke wee may well enough doe it, as long as we keepe a moderation in sinning, and doe not lash out so farre as others doe. Thus many thinke they need not sticke to ride vpon the Sabaoth, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, & doe not wholly spend it in traueilling, as some doe. Thus many beare themselves out in their hard and vniust dealing with the poore, because they vse not all that cruelty they might, and that others doe; because they onely clip off the *woole*, and not the *lining flesh*: it may be they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeues thinke, if they leaue some mony in the trauellers purse, and let him scape with his life, which was in their hands, they are so farre from being to be accused for their stealing, that rather they are to be commended for their mercy, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bathsheba*, yet he would not lye with her, but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the

2 Sam. II. 4.

more

more safely doe it. But this deceit is not hard to be discovered. Doth *David* indeede make conscience of *ceremoniall*, and yet none of *morall* purity? Doth the theefe make conscience of leauing one twelue-pence in the travellers purse, and none of taking many hundreths out of it? So in the remitting of halfe the forfeiture, I aske of thee, whether the same reason that makes thee giue one halfe, should not presse thee to giue the other also, thou having no more right before God to keepe the one part then the other?

The *thirteenth* deceit is, in wresting the Scripture to make it serue our turne. And if once our deceitfull hearts can finde the least colour for our sinnes there, then runne we away with it, and take liberty to sinne boldly. It shall not be amisse to see this in some particulars.

1 For liberty in sinning, prophane ones alledge that of *Salomon*; *Be not iust ouer-much*. So a man may be too forward, and precise. And againe, be not wicked ouer-much. So then a man may be wicked moderately.

*Ans.* The former words are not to be vnderstood of true righteousness, as though there cou'd be too much there, but a deuised righteousness of our owne, without the word of God. Such as is that of the Papists in whipping themselves. Therefore *Salomon* addes in the same place: *Neither bee too wise*. Make not thy selfe wiser then God, in prescribing to thy selfe a stricter righteousness, then his word imposeth vpon thee. What then? is this to cry downe the practise of true piety, & mortification commanded

XIII. deceit,  
wresting the  
Scripture to  
be for vs.

*Obiect.*  
Ecclef. 7, 18, 19.  
explayned.

*Ans.*

Rom. 6. 12.

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leave to be wicked in any sort, though neuer so little, no more then the Apostle, saying, *Let not sinne raigne*, doth thereby giue liberty to vs, that sinne may be tolerated, so it raigne not; or then he doth, when he saies, *Let not the Sunne goe downe upon your wrath*, thereby giue liberty to be angry till the Sunne be set. But as there the meaning is, that if it be so, that wee cannot wholly be free from rash anger (which were to bee wished) yet we should not nourish it, but labour with all speed to quench it: so also here, that if it be so we cannot altogether bee free from the taint of wickednesse, yet that we should keepe our selues from lashing out into the excesse thereof, as the common sort doe, no further are the words to bee stretched.

Prou. 14. 16.

2 For continuing impenitently in their sins they alledge that of Salomon, *The iust man falleth seauen times a day, and riseth againe*. Which is to be vnderstood of his falling into affliction, and not into sinne. So likewise they vrge that of Ezekiel, *At what time soeuer a sinner repents, &c.* But they forgot that of S. Austen, *Hee which giueth pardon to the repenter, doth not alwaies giue repentance to the sinner.*

Eccles. 3. 4.  
expounded.

3 For mixt dancing of men and women, that of Salomon, *There is a time to daunce*, Answ. Salomon speakes not of such things as we ought to do, or may doe, by the commandement or permission of God, but of such things, as fall out, and come to passe by the providence and decree of God. *There is an appointed time*, namely, in Gods eternall decree, *for euery thing*; namely

namely the falls out, euery, either crosse, or pleasing accident; for otherwise there is no such time, wherein we are bound to throw away that we haue, so as we are to keepe and get it.

4. For vsury, that in the parable, *Why didst thou not put it forth to the exchangers, that I might haue mine owne with vantage?* *Answ.* Grant that this be spoken in allusion to the practise of common and cruell vsurers, yet the Scripture doth no more allow of the common trade of vsury by borrowing a similitude of them, then of iniustice in the parable of the theewit steward; or of theft, in saying, Christ shall come *as a theefe in the night*, or of the Heathens Olympicke games; in comparing the practise of Christianity, to those races; or of dancing in tath parabolically speech, *we haue piped, and ye haue not danced*; or of charmes and incantations, in likening the wicked to the *deafe Adder, which heareth not the voice of the chanter*.

Mat. 25. 27.

Luk. 16. 11

1 Theſ. 5. 2.

1 Cor. 9. 24.

Math. 11. 17.

5. For fornication, that it is indifferent, the words of the counsell, *Acts. 15.* ioyning fornication, and consorting it with things indifferent, viz. *bloud and things strangled*.

*Answ.* The reason of that coniunction was the generall account that thosetemes made of fornication, not the counsels owne opinion.

6. For defiling, at the least the outward man with idolatry. *Naamans* petition, *God be mercifull vnto me when I come into the house of Rimmon*, with the Prophets answer, *Goe in peace*. *Answ.* The words in the originall, as some learned haue obserued, may be read thus, *God be mercifull vnto me, for I haue gone*

2 King. 5. 18.  
interpreted,

into



into the house of Rimmon, so that Naaman now purposing wholly to cleave to the true God, craues pardon for that which he had done; no leaue, for that he was to doe. The word is vsed in the same manner in the inscription of two Psalmes together: In the 51. *Psalme, A Psalm of David, after the Prophet Nathan came to him*: For hee did not make the Psalm, till after he had beene with him. So in 52. *Psalm, A Psalm of David, after that Doeg came, and shewed Saul, &c. And in Psalm, 54. After the Ziphims came.*

Mat. 20. 15.

7. For a lawlesse liberty to deale with our owne things as wee list, that in the Parable, *May I not doe with mine owne as I list?* *Ans.* It is Gods speech, and his peculiar priuiledge, not thine, who hast nothing simply thine owne.

1 Cor. 9. 20.  
opened.

8. For temporizing and framing of our selues to all companies, that of the Apostle, *Vnto the Iewes I became as a Iew, &c.* *Ans.* The Apostle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their impieties, for hee neuer sacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, 1. in the vse of things indifferent, 2. in a mercifull compassion towards them, tenderly earning in his bowels ouer their soules; not in a crafty counterfeiting of their fashions: He becommeth as a sicke man to the sicke, not that feigneth himselfe to be sick of the same disease, but that minstreth vnto him, and with a bemoaning minde, thinketh what he would be glad others should do to him being sicke, and does the same to his brother. Diuers such like wringings of Scripture might be instan-

*Compassione misericordie, non simulatione fallacie fit. n. tanquam aeger qui ministrat egrotis, non cum se febres habere mentitur, sed cum animo condolentis, &c.*  
Aug. in Epist.

instanced in. But these are enough to giue vs a lay of the deceitfulnesse of our hearts in this kinde.

The last deceit is, the inuventing of inuasions, how to elude such arguments, whether from the Scripture, or from sound reason, as make against our sin. To shew this in some particulars.

1 When wee plucke and pinch the long haire of ruffians with that pregnant text, *It is a shame for a man to weare long haire*; Nature it selfe teacheth it. Answer is made, that it is onely to be vnderstood of such haire that is as long as womens: But as it is said of the *Pharises*, that their *Phylacteries* were broad, but the *expositions* of the Law narrow; so it may be said of these men, their haire is long, but their *exposition* of this Scripture is very *short*; whiles they restraints the word, which signifieth to nourish the haire at large, onely to such a kinde of nourishing as women vse, that let it grow downe to their feete. Homer vsing the Apostles word, calls the *Gracians*, nourishers of their haire; who yet I hope did not weare their haire so long as women, that they were faine to binde it vp. Thus in stead of clipping their haire, they clip the Scripture.

2 The like shift is that which is vsed to decline the stroke of Deut. 22. against *stage-plaiers*, where the man that putteth on womens apparrell is said to be an *abomination to the Lord*: A fearefull thunder-bolt; But loe a thicker, which some of *Adams* sonnes haue found to hide themselues from this thundering voice of the Lord; and that is a corrupting glosse, which interprets it of such onely, that weare womens apparell *ordinarily*, and *daily*, so as women vse to doe.

Yea,

XIV. Deceit,  
Eluding the  
Scriptures  
against vs.

I Cor. 11. 14.

Κόμῳ.

Deut. 22. 5.

*Iilboch.*  
2 Sam. 17.

Yea, but the word is to *put on*, and it cannot be denied but players put it on when they act womens parts : And the same word is vsed of *Dauids* putting on *Sauls* armour, who yet put it off againe presently.

3 And lastly, not to exceed in multitude of examples, when the negligence of Pastors is checked with that expresse commandement, *feede the flocke*; that is, saith the deceitfull heart, either by thy selfe or by another : And yet Christ biddeth *Peter* if hee loue him, and as he loues him, to feede his sheepe. Looke then how thou art to loue Christ, so thou art to feede his sheepe : If thou thinkest it enough to loue Christ by a deputy, then maist thou also safely thinke it enough to feede his sheepe by a deputy.

*Odia restringere,  
fauores ampliare.*

It might be shewed in many other things besides, how full of subtile and sophisticall wit our hearts are in coining of distinctions, and deuising shifts to restraine *hatreds*, as they call them; that is, the commandements that make against them : But the question is, whether these distinctions will goe for current, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there be, in neuer putting on of womens apparell, in wearing our haire in the ordinary shortnes, in feeding the flocke in our owne persons. But the other matters are doubtfull & questionable. Take heede therefore, least on thy deathbed, thou make this doubt ? O what if that were not the meaning of that place, feed the flocke, that is, either by thy selfe, or by thy substitute ? How if Christ meant onely feeding by our selues, in our owne persons?

sons? how then? who seeth not, that when death commeth, then all our quirkes of wit, whereby we soothed our selues in our sinnes, vanish away as smoake? Venter not then to leane vpon such broken staues, which will surely faile thee in thy greatest neede.

CHAP. XVII.

*Seauen deceits of the heart in perswading to the omission of good.*

**H**AVING spoken of the deceits of our hearts in perswading to the *commission of euill*, it remaineth that we proceed to their deceits in perswading to the *omission* of that which is Good. And they are specially *seauen*.

2. To omit good, where the

The first is, when, as before the foule and ougly face of sinne was painted with the faire colours of vertue and holinesse: so here, contrarily, the beautefull face of vertue is all to bee slurred and smeared with the blacke soote of those vices, which seeme to haue some affinity with it. Thus conscience of sinne is traduced as precise nicenesse and needelesse scrupulosity; obedience to Gods lawes is thought the basest bondage, *Psal. 2.* Iust severity heares ill, vnder the name of mercilesse cruelty. Zeale is censured for hypocrisie, rashnesse, madnesse. Patience for stupidity, and cowardize. Humility for basenesse of minde,

I. Deceit, disfiguring of vertue with sinnes deformities.

2 King. 9. 11.

Q



Mat. 26. 8.

Esay 7. 12.

minde: wisdom for craft. And so are many excellent graces and workes discredited with vs, and wee brought out of loue, and liking with them. *Iudas* disgraced the iust and honorable liberality of *Mary*, in breaking the boxe of ointment on our Sauour, as too profuse & riotous a wast. The Iewes taxed *Iohns* seuerer gravity as *diabolicall*, and *Christs* gentler affability as *Epicureall*, and saouring of licentiousnesse. *Ahaz* counted trusting on God to bee tempting of him. And the *Papists* slaunder marriage, as an vncleane and fleshly worke. Herein vertue fares much like her followers, who neuer could bee free from those aspersions, & imputations, which of all others they least deserved. But, as the wicked, to bring the godly into harred, haue alwaies raised vp slaunders reports of them, that they are thus and thus, (as of the Christians in the Primitive Church, that they were enemies to the Emperours, practisers of vncleannesse in their meetings, &c.) when in deede they are nothing lesse; so doe our hearts craftily misinforme vs of vertue, and as once they of the *Hugonites*, tell vs terrible things of it, to bring vs quite out of conceit with it.

II. Deceit, to bring from a little to nothing.

The second is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardnesse and zeale, as in the strict obseruation of the Sabaoth, and other such like duties. For by this meanes, as in committing of sinne the deceit of our hearts was, to bring vs from a little to much: so heere, from a little to nothing at all, that by little and little degenerating, at the length we might be quite stript and emptied of all goodnesse. A fearefull example

example whereof the Church of *Ephesus* yeeldeth; whose little abatement of the seruour of her first loue, made way to the remouall of her golden Candlestick, and so to the bringing in of that fearefull and fatall darknesse wherein her former so glorious and shining a light was wholly extinguished. Our wisdom therefore in standing out against our own hearts, and the Diuell, with whom they conspire, must be like to that of *Moses* in standing out against *Pharaoh*; nor to yeeld so much as a hoose; If we doe, our case in the end will be the same with them, that yeeld all at once, and at the first dath wholly fall away. It matters not greatly to Sathan, in the spirituall shipwracke, whether the Ship bee suddenly cast away by some violent tempest, or bee drowned by degrees, the water getting in by little and little at some little hole. Lingring consumptions bring death as well as the violent burning seauers. *He that is carelesse in his businesse*, saith *Salomon*, *is brother to the waster*, & will surely come to pouerty in the end. This is true also spiritually. If once wee beginne to slacke of our care and watchfulnesse, and beginne to grow cold and careles, and to carry our selues remissely in religion, wee shall quickly come into the same case with them that wast and hauocke all conscience at once. Since therefore this is the Diuells craft, and our owne hearts together, not to set vpon our whole treasure and store at once, but here a snatch, and there a snatch, till by little and little, they haue exhausted vs, like *Nabuchadnezzar* in the spoile of the Temple, first taking away one part of the furniture, then another: It stands vs in hand to hold

Reu. 2. 4 5.

Prou. 12. 9.

Dan. 12.  
compared  
with Ier. 36. 19.  
29.

Confess. 10. 38.  
*Quoties narra-  
 tes inania primo  
 quasi toleramus,  
 ne offendamus in-  
 firmos, deinde  
 paulatim libenter  
 aduertimus?*

III. Deceit,  
 seuering of the  
 pleasure of  
 godlines, from  
 the trouble.

Psal. 73. 13.

Hom. 14. ad pop.  
*Antioch in fine.*

fast our owne, and not to let goe the least parcell thereof. For if once a breach bee made in vpon vs, and but some little taken away, wee cannot but bee weakened therby, and so lye open to further danger. *How often saith Austen,* "hauing at first but tolerated " of those which tell idle tales, least we should offend " the weake, afterwards by little and little haue we " come willingly to listen vnto them? If once wee become luke-warme, wee are so much the fitter to become colde, and then to freeze. If we suffer zeale to coole, quickly wee shall come to rest in the outward performance of religious exercises, without any sense of the quickning life and power of godlines in them, and at length we shall proceed on, from this dead senselesnesse, to open prophanenesse, and contempt of all goodnesse. Withstand then the first beginnings of declining.

The third is, when the pleasure, comfort, and reward of godlinesse is seuered from the royle, trouble and affliction that waites vpon it. As, contrarily in sinne, our harts cunningly abstracted the paine from the pleasure. This deceit sometimes preuailes with the godly; as with *Dauid*, when considering the present afflictions of the godly, he cries out, *I haue washed mine hands in innocency in vaine*. But more commonly with the men of this world, when they heare that hard saying, *If any man will liue godly, he must suffer persecution, and if any man will bee my disciple, hee must forsake all, father, mother, lands, liuing, and life it selfe*. But here *Chrysostome* gives vs an excellent rule, that when in any good thing to bee done for Gods cause, there seemes to be losse, we should not onely

looke

looke to the losse, but to the gaine also, inclosed in this losse. Art thou to giue almes, and doth the expense of money trouble thee? Consider also the returne and increase of that which thou expendest. Hast thou lost any thing in thy outward estate? Giue thanks to God; and consider not the griefe which thy losse, but the ioy and comfort which thy thanksgiving affordeth thee. Art thou reuiled, and reproched? beare it with a good spirit, and thou hast more cause to glory in thy *patience*, then to grieve in thy *reproach*. We see, the husbandman considers not the sowing in teares, but his haruest, his reaping in ioy: The fisher-man looks not to the casting in of the net, but to the draught; nor the Merchant to his Sea-voyage, but to the returne of his merchandize: so must we, not so much looke to our losses, crosses, afflictions, as it were the showing & lowring seed-time, but to our reaping-time, our haruest, the coming of our Sauour, the blast of the trumpet, the exceeding glory prepared for vs. With *Moses* we must looke to the recompence of reward; and the eternall waight of the *crowne*, must waigh downe with vs the light and momentany waight of the *croffe*: And as in sinne wee should haue a-fore, not seeing onely, but feeling also of the paines, when seeing onely tickling pleasures, presents it selfe: so in obedience, of the pleasure, when nothing shewes it selfe to the outward eye, but paine & trouble. If thus we can doe, and truly conioyne those things which our cunning hearts fraudulently sunder, the *crowne of thornes*, and the *crowne of glory*, *Golgotha* and *Caluary*, co-suffering, and co-reigning with *Christ*; then shall we account the

Heb. 12.



*rebuke of Christ* a matter of encouragement, yea, a greater attractive vnto godlinesse, then all the treasures of Egypt. For the lesse our reward is heere with men, the greater may we assure our selues shall it be hereafter with God. For if a cruell man haue so much good nature, as to see the paines which others haue taken for him, to be recompenced: thinke we that the God of mercy can suffer them to goe unrewarded of him, that haue suffered so much for him?

Yea, but in present thou saist thou seest and feelest nothing but paines, punishments, troubles, and tribulations. First, this is not so: Much comfort, and sweetnesse of delight is there in the very act of obedience, in regard of the peace and ioy of conscience; as contrarily much torture, & terror in the very act of sinning: for here, euen in laughing, the heart is sorrowful, as in the way of obedience, euen in mourning the heart is light and cheerefull. In which regard, though there were no heauen, nor future reward of glory, yet the godly life, withall the troubles thereof, were to be preferred before the sinfull, with all it pleasures; onely because of the sweet quiet and contentment of an vnguiltie conscience: whereas the wicked haue a tormentor within, a selfe-condemning conscience; The mudde and mire of which raging sea, troubleth and distempereth the pleasures of sinne, which yet, if vntroubled, should last but for a season, hauing a most miserable successeur to follow, endlesse and remedlesse sorrow. So quickly in sinne doth the pleasure fade and vanish, leauing behinde it perpetuall paine; whereas in obedience, contrarily, the paine is transient, the

p'lea-

pleasure eternally permanent.

Now that in obedience, first thou hearest and feelest of the worst, and the better is reserved for the time to come; this ought the rather to harden thee thereunto; as being an argument that there is no deceit which heere thou needest to feare. For where deceit is meant, there the best things, that may tickle and tempt vs are shewed, the worst are concealed till afterward: As for example, those that steale away children, doe not tell them of rods and stripes, but of plummets, apples, cakes, babies, hobby-horses, and such like knacks, that vse to please children; And then hauing thus caught them, the poore children afterward feelee much woe and miserie: so in catching of birds and fishes, their daily foode that they delight in, is shewed them, the snare, the hooke they feelee afterward: And thus doe our hearts, as we shewed, deceiue vs, in perswading vs to sinne, by objecting to our senses the pleasurable delights therof, not telling vs of the *after-claps*. But now in obedience, the word of God first tels vs of the *griefe*, then of the *glory*; first of the *labour*, then of the *reward*; first of the *seares*, then of the wiping *handkercher*; first of the *race*, then of the *garland*; first of the *fight*, then of the *kingdome*. Is not this plaine-dealing, to let vs know the worst before hand? Doth not God here-in deale as a Father with his childe? And will a Father coosen and circumuent his owne childe? No. And yet first, in his childhood, he tels him of the seuer Schoole-master, of the swindging rods, of the hard feruler, and of such like terrible things: Afterward, when hee comes to age, he tels him of his inheritance,

*Chrys. hom. 16.  
ad pop. Ant.*

heritance, and passeth it ouer to him. Lo then what a strange deceit this is, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is so cleare an euidence of his faithfulness. If now wee were tolde onely of pleasures and delights, wee might suspect deceit, and feare there would bee none in the end : But now hearing nothing but of the crosse, of gall and wormewood, wee may the more perswadedly assure our selues, that the wine and hony will come, and that beginning with the dolefull darknesse of the night, wee shall end in the ioyfull light of the day ; Where ioy hath the beginning, there feare of griefe makes our ioy grievous ; where griefe, there hope of ioy makes our griefe ioyfull.

I V. Deceit,  
remembrance  
of that by-past.

The *fourth* is, from the remembrance of that good which we haue already done : Whereupon we falsly inferre that wee may now sit downe, and rest vs a while, as hauing done enough for our parts. This seemes to haue beene *Iehues* deceit : Hee thought it enough he had destroyed *Ahab* his posterity, and idols : He thought this a great matter ; and therefore that the doing of this might well excuse him, for the not destroying of *Ieroboams* Calues : But *Paul* had done far more, and yet forgot that which was past, and still pressed towards the Mark, notwithstanding hee had so happily combated with his corruption, that he could say, *I am crucified to the world, and the world to me*, yet hee still continued *beating downe his body* : So *Timothy*, though a rare man for mortification, yet continued still in the vse of such seuerer abstinence, that *Paul* was faine to stay him, and bid him

Phil. 3.

Gal. 6.

1 Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the *spurre* into a bridle : For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practise : All lost, if we giue ouer before the race be fully run out. Wherefore S. Paul perswades *Philemon* to shew mercy to *Onesimus*, by reason of his former practise of that grace towards others ; for hauing said, *We haue great ioy and consolation in thy loue : For by thee, brother, the Saints bowels are refreshed* ; hee inferreth presently this : *Wherefore I beseech thee for my sonne Onesimus* : Refresh thou his bowels, as thou hast done others of the Saints: Still hold out in the exercise of this grace, that thou mayst receiue a full reward. In like manner hee reasoneth with the Corinthians, *As yee haue abounded in loue and knowledge, &c. so see ye abound in this grace* (of Liberality) *also*. Wee contrarily, thinke our abundance in some graces may dispense with our defects in other. But as in the parable of the lost sheepe, the shepheard leaueth the sheepe he hath, and seeketh out that he wants; so should we beere, in our thoughts, at least, leaue those graces thou hast ; doe not so stand thinking of them, that that thou'dst neglect that which thou hast not. In the parts of our bodies, none so foolish as to reason, no matter for the want of mine eye, because I haue eares, nose, &c. No souldier so senselesse, as to say, no matter for a head-peece, because I haue a brest-plate : In the furnishing of our houses if one onely ornament be wanting, we doe not thinke the want made vp in the rest which we haue, but contrarily, that

Phil. 8. 9.  
expounded.

2 Cor. 8. 7.  
cleered.



τὰς ἐξ ὧν ὁ-  
 τας τῶν βρα-  
 βείων διεγεί-  
 ρει μᾶλλον.  
*Chrys. hom. 9. ad  
 pop. Ant.*

V. Deceit,  
 comparison  
 with inferiors.  
*Luk. 18. 11.*

that we ought so much the rather to provide that which is wanting, because of those we haue. In running of races, the people hallow and shout not to the hindermost, but to the formost, that are neereſt the goale: The like hartening ſhould we giue to our ſelues, the neerer wee approach to the end of the Chriſtian race.

The fiſt is, from comparing our ſelues with others that are worſe, as the Phariſie compared himſelfe with the Publican: Hence wee gather, that as long a we haue others farre behinde vs, we need not ſo beſtirre vs. This deceit is like that of the Drapers, that commend a Karſey by laying it to a rug. Well, in other things, we doe not ſo deceiue our ſelues. A man of ſome competency in his outward eſtate, if he ſee a beggar that hath nothing, will not thereupon conclude that he is rich enough, and neede ſeek for no more: No, but if there be but one richer man then himſelfe, he is an eye-ſore; As long as hee ſees him, hee thinkes himſelfe poore. So the runner in a race, haſtens his pace by looking to thoſe before, not ſlackens it by looking backe to thoſe behinde: So ſhould we rather caſt our eyes vpon thoſe that are of greater eminency in grace then our ſelues, and then hang down our heads, and couer our faces in ſhame to ſee what *nothing* we are, and then put to the ſpur to this dull iade, our naughty fleſh, that wee may make more haſt in our iourney.

VI. Deceit,  
 Pretence of a-  
 uoyding euill.

The ſixt is, when wee abſtaine from good, vnder pretence of auoiding euill; which answers to that deceit in the former kinde, of doing euill for the procuring of good. This is the deceit of the Papiſts, in

not

not suffering the Scriptures to be read of the common people, because of the hurt that may come of it. *Austen* makes mention of some, that neglected the meanes of knowledge, because *knowledge puffeth up*; and so would be *ignorant*, that they might be humble; and want knowledge, that they might want *pride*: So the Phylosopher plucked out his eies to auoide the danger of yncleannesse. But we must learne, neuer either to feare *good*, though it may seeme neuer so hurtfull, nor to embrace *euill*, though neuer so *profitable*. Hurtfull good is more profitable, then profitable euill.

CHAP. XVIII.

*Of another deceit in the same kinde.*

**T**Here remaineth yet one deceit more in this kinde, for which, it being something more large, we haue reserued this Chapter. And that is the inuenting of false reasons to detaine our selues from performance of duetie: For euen in such duties, whereto we haue bound our selues by vow, we will yet goe about to slip the collar, & to vntie the knot; which *Salomon* intimateth in that Prouerbe: *It is a snare after the vow to inquire*, namely, colourable reason to elude our vow: Much more then will our deceitfull hearts doe the like for those duties, whereto tyed onely by Gods commandements: For if they haue sleights to loose a double knot, both of a commandement and vow to; much more then a single knot

In Ps. 130. Sed rursus sunt quidam homines, qui cum audierint quia humiles esse debent, demittunt se, nihil volunt discere, putantes quia si alii qui didicerunt, et super bierunt, et in solo lacte remanent.

VII. Deceit, inuention of false reasons or shifts.

Pro. 20. 15. explained.

knot of a commandement alone. To exemplifie this in some particulars ; Many, when called to the supper of the Lord, pretend their want of preparation and vnfitnes, by reason they are not in charity with their brethren. A notable deceit ! For why doe they not vpon the same grounds refuse to pray also, because loue and vnity are as well required heere, as in the Sacrament ; yea, a sincere profession of it, *forgiue vs, as we forgiue, &c.* When, in the publike reformation of religion, vnder *Ezekiah*, there was some backwardnesse in the Priests and Leuites, and they happely, with the sluggard, were ready to hold the hand in the bosome, and to cry, *A Lyon is in the way* : This innouation will be dangerous ; wee dare not be seene in it : *Ezekiah* (as after him *Emilius Paulus*, Consull, when no body else durst, himselfe ranne in the hatchet into the temple of *Serapis*, the demolishing whereof the Senate had decreed) began first himselfe, and awaketh those sluggards with these words : *O be not deceived my Sonnes ; God hath chosen you, &c.* As if he should say, I know your hearts are cunning and deceitfull enough to suggest false reasons, to discourage you, but harken not vnto them : doe your dutie. So also in the maintenance of the ministry, because of the many vaine shifts which men haue for their base and illiberall dealing with vs, saying ; *We liue idly, and doe nothing but speake a few words, &c.* Therefore *S. Paul* hauing exhorted the *Galathians* to this duty, to take away all their wittie excuses, addes, *Be not deceived, God is not mocked* : Thereby shewing, that as in diuers other things, the deceitfulnesse of our hearts shewe,

2 Chro. 29. 11.

Gal. 6. 6.

shewes it selfe, so in this, namely, the forging of idle reasons to satisfie & beare out themselves in the neglect of duties commanded by the word of God. And as the deceit is in the people, in denying the Minister his dues, so also in the Minister in denying the people theirs, the due, namely, of spirituall inspection and instruction. For here some pretend, that for a while they with-draw themselves, that they might follow their studies in the Vniuersity, and so bee the better fitted for their charge. When yet *Timothy* for the Churches behoofe, forsooke *Pauls* company, his deare Master, with whom if he had abode still, neglecting the Church, hee wanted not this pretence, that hee did it to furnish himselfe with greater store of knowledge. For *Paul* might haue beene in stead of many Vniuersities to him. So in the matter of patience, this is an vsuall shift to excuse the want of it: Oh, if I had deserved it, I could haue borne it: Whereas *Peter* shewes, that wee ought so much the rather to bee patient, when the euill wee suffer is vnderdeserued, because then patience is most praise-worthy, when it is most prouoked. And iniuries doe more prouoke patience, then deserts. Besides that, in vnderdeserued euils, wee haue the conscience of our owne innocency, to comfort vs in that grieve, which the smart of the euill bringeth. All which comfort is wanting, when the euil is deserued. And lastly, in the duty of liberality, how witty and crafty doe men shew themselves, in deuising reasons to saue their purses? as that they haue charges of their owne, they know not what neede they may come to themselves, and diuers such like. And hence it



2 Cor. 8. 1.

it is, the Greeke word, which the Apostle setteth out Liberality by, signifieth *Simplicity*, in opposition to that crafty and witty wiliness that is in the Covetous, to defend themselves from the danger as they thinke of liberality.

But to omit these particular instances, which are infinite; there are five more generall and common shifts, which men vse, to avoide the practise of godlinesse.

1. Shift, from  
not doing euill.

1. Of those whose religion and diuinity is wholly *negative*. Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, so they doe no euill. But these must remember, that

Math. 3. 10.

*euery tree that bringeth not forth good fruit (for all it brings forth no bad) shall bee cut downe for the fire.*

Math. 25. 30.

That the seruant, that doth not imploy, and increase his talent (for all he returnes it safe and sound to his Master) shall be bound hand and foot, and cast into vtter darknesse. That many who neuer plucked either meat from Christs mouth, or apparell from his backe, nor with the wicked persecutors imprisoned him, and made him sicke, shall yet be condemned, for that they gaue him no meat, being hungry, nor apparell, being naked, nor visited him, in his imprisonment and sicknesse. That they themselves would not like of the like excuse in their idle & negligent seruants, neither would they thinke it a sufficient plea for them to say, wee haue not set your house on fire, or plotted with theeues against you, &c. Besides that these deceiue themselves in thinking they can abstaine from euill, in doing no good. Whereas, in Christs account, not to gather, is to

Math. 25. 42.

scatter;

scatter; not to doe good, when we ought, is to doe hurt; not to saue life, when we may, is to destroy it. And therefore, being chalenged by the *Pharisees* for curing a sicke man on the Sabaoth, his defence was, *Whether is it better to doe good or euill on the Sabaoth, to saue the life, or to kill?* And so in *Salomons* account, he that helps not his brother in his need, is a despi- ser, a hater, and so a murthrer of him.

Second *shift* is of delayers, and procraftinatours; who say the time is not yet come for them to be so graue, and godly. Hereafter they will repent, and reforme their waies. So said the Iewes for the building of the materiall temple, *The time is not yet come*; and the like doe many of vs say, for the building of the spirituall temple of Christ in our hearts. Deceit- fully we, as well as they: for the reason of repentance is not the time to come, but the very instant wherein we liue. Behold now the accepted time: behold now the day of saluation. To day, whilest it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, because our life is not in our owne hands, but in Gods; who in a mo- ment can take it away. But say that, as once *Ezekiah*, thou hadst a lease of thy life for some certaine space of yeares, yet still the deceit thou'd be the same; for though thy life may continue longer, yet how know- est thou that Gods cal also wil stil continue? or if that doe, whether hee will giue thee his grace to answere vnto it, who hast already so contemptuously reie- cted it? Assure thy selfe, he that will not bee fit for God to day, will be lesse fit to morrow. For herein specially is the deceitfulnesse of sinne, to bee seene that

Mark. 3. 4.

Pro. 14. 20. 21

2. Shift, from purposes for the time to come,

Hag. 1. 2.  
To vvw.

Isay 49. 2.  
2 Cor. 6. 2.  
Heb. 3. 15.

Heb. 3. 13.

that still the longer it continueth with vs, the greater strength, and interest it getteth in vs, and so as the Apostle shewes, it hardens our hearts, and more disables vs for good duties then before. Know it then for a truth, that when the deceitfull heart thus procrastinates the practise of godlinesse, and puts it off to the time to come, by that time thou wilt bee so rooted and setled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit vnto repentance. Such a fore-skinne will bee growne ouer thine heart, so thicke and brawny, that hardly will the most powerfull motions pierce through it. Doe wee not see how easily the crookednesse of a young twigge may be corrected? let it alone till it be growne a confirmed tree, it is inflexible. Alas, how many haue there beene, who deceiuing themselves with an opinion of repenting hereafter, as thinking the present time when God called them vnseasonable; afterward, seeing their error, and how they had let slip the season, haue howled with *Esau*, and haue then cryed out, they could not repent, because the season was now past, it was now too late? What a cunning tricke of thine is this, O thou deceitful heart! when thou shouldst do good, to say, It is too soone, that time is not yet come, hereafter I will doe it? and yet when this thy hereafter is come, then to say, now it is too late, the time is past? Let vs not then be thus deluded, suffering the time of grace to ouerpasse vs, to our destruction. Behold thy spirituall enemies are in a readinesse for thee, they haue their naked swords drawne, and already stab thee. And is

it

it now a time for thee to talke of deferring thy preparation for them? If thou come not out & harness thy selfe for the battle in all the haste, thou wilt bee utterly ouerthrowne, before thy *beereasier* be come. Why shouldest thou deale with Christ like the Diuels, who cried against him comming to dispossesse them, *why art thou come to torment vs before our time?* For so, many account the practise of godlinesse a torment. Why shouldest thou doe worse with God, then thou oughtest to doe with thy neighbour? Say not to thy neighbour, *goe and come againe to morrow, and I will giue thee, if now thou haue it.* I cannot say indeed, that when God to day calls for thy repentance, thou hast it of thy selfe, then to giue it him: Yet this I may say, say not to God, Come againe to morrow, and thou shalt haue my repentance; when to morrow thou shalt be lesse able to giue it, then to day. O that thou couldest be wise to know the time of thy visitation, & to apprehend the occasions and gracious opportunities of thy good, while they are offered; to obserue the time of the spirits mouing in thy heart, as once those sicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy soules health, as they did that for their bodies. If with the Church in the Canticles, when Christ knocketh at the doore of thy hart, thou rise not vp in all the hast to let him in, he will be gon; and with her, thou maist seeke him long enough in great woe & griefe, as once *Ioseph & Mary* did bodily, ere thou art like to finde him. Heare what Christ himselfe saith, *Behold, I stand at the doore and knocke, if any man heare my voyce, and open, I will come in, else*

Prou. 3. 28.

R

not.



Reuel. 3. 30.

*Soles occidere &  
redire possunt,  
&c.*

not. Thou seest the Mariners and Water-men, because they haue not the winde & tide at command, take the benefit of it, while it serues. The good husband in the world, how greedily doth he apprehend the occasion of a good penniworth, and takes the advantage of the market? O that we could be as wise spiritually, and take our penniworth of the Gospell, while it lasteth; and while it is yet day ply our work, before the twelfth houre be gone, and that fearefull night ouertake vs, wherein none can worke. O that *in this our day*, as Christ with reares wished for Ierusalem, wee could know the things belonging to our peace! Let vs not deceiue our selues in thinking, because we are young, we haue therefore time enough before vs, we need not make such hast: Alas, it is but a day, a short day, all the time that we haue. O that *in this thy day*, saith Christ; And then after it, comes an eternall night. Other daies, though they haue their nights, yet those nights end, and day comes againe: But after this day be once gone, there neuer comes a new day, to work the worke of the Lord in againe. O but the day of the Gospell among vs hath beene, and so still is like to be a long day: Well, be it so; But then the day of thy life may be short enough, and then the other is thine no longer then thou liuest. When thou art dead, what good will the Gospell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy; Well, grant thee that too, yet the day of the Gospell, and the grace of God may be out before the day of thy life: And then what good will thy life doe thee? One of these two may easily be, that if the day

day of the Gospell, be long, the day of thy life should be short; or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous and deceitfull delaies are. *Seeke the Lord therefore, while he may be found, lest otherwise thou be like those that Christ speakes of, who shall seeke to enter, and shall not be able; and Salomon, that shall seeke the Lord early, and shall not finde him. And all, because they hated knowledge, and did not choose the feare of the Lord: they would none of my counsell; I called, and they refused, I stretched out my hand, and none would regard.* The season then of seeking God is when he seekes vs, and inuites vs to come vnto him, when he calls and stretches out his hand, as he doth now in the ministry of the word: If now thou stoppest thine eare, through this deceit of answering heereafter, thou art wondrous wide; As now thou art *deaf*, so heereafter God will be *dumb*. Heereafter there shall be nothing for thee to answer vnto, no voice of God to obey, saue that *Goe ye cursed*. Gods spirit shall not alwaies strue with thee: Thou hast refused the good counsell of the Lord, and resisted his spirit in the word; Thou maist sit long enough ere the like grace be offered thee againe: The time may come that thou maist desire to see one of the daies of the Gospell, which now thou seekest, and shalt not see it, when, as Christ said of himselfe to the Iewes, thou maist seeke the powerfull ministry, and shalt not finde it, because thou wouldest not bee found by it, when it sought thee.

3. Shift is from extraordinary occasions; as in those in the parable; when innited to the supper, excused them-

Luke 13.  
Prou. 1.28.29.

Verf. 24.

Gen. 6.

Luke 17.22.  
Iohn 7.34.

3. Shift. Spec-  
all occasions.  
Luke 14.18.

Verse 26.  
expounded,

Heb. 12. 2.  
cleered.

themselves with the buying of farms, oxen, &c. But this is meere deceit: The true cause indeede, why they would not come, was because their farmes and oxen had bought them. Their affections had inthrallled and sold themselves to the world. And therefore our Sauour, presently after the parable ended, addeth these words, *He that hateth not his father, mother, wife, children, yea & his owne life, much more his farme, his oxen, cannot be my Disciple.* It was not then the farme, the oxen, but the inordinate affection to those things, that they loued them more then they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our soules down, but not in themselves; All the waight they haue in this kinde, they receiue it from our owne corruption. Which the Apostle sheweth, ioyning these two things together. *Casting away euery thing that presseth downe, that is, the things of this life, and sinne, that so easily incompasseth vs.* It is this latter that makes the former burdensome to vs. Therefore they in stead of saying, *I haue bought a farme, I haue married a wife;* should rather haue said, *I haue sold my selfe to the inordinate loue of my farme, and I haue married my selfe to the foolish and carnall loue of my wife, as well as to my wife.* Some cases indeed there are, wherein that rule of our Sauour hath place; *I will haue mercy, and not sacrifice:* And then the occasion hindering the duty, is of greater consequence then the duty omitted: And the neglect of that occasion would haue left a deeper wound in our consciences then of the duty. As in *Hannah;*

if for the going to the sacrifice at *Shiloh*, shee had neglected to shew mercy to her poore infant in giuing it sucke. But here many deceiue themselues, to make euery entertainment of a friend, euery gossiping or marriage-dinner, or some such like occasion, to be a sufficient cause to iustle out the seruice of God? And this was *Marthaes* deceit, rebuked seuerely by our Saviour: Notwithstanding the meeting of friends in *Zacharies* house; the circumcision of the childe on the eight day was not neglected. The Israeltes were but in an vnletled tumultuary estate in the wildernesse, and yet for all that, they did not post off the duty of thanksgiuing, till they were peaceably possessed of *Canaan*: And for all their often remoues in the wildernesse, and the vncertainty of them, yet they seeme to be challenged by the Lord, for the neglect of circumcision.

Luk. 1. 58. 59.

4. Shift, Predestination.

Fourth *shift* is that which is rise in the mouthes of the prophane, that it is vaine and bootles to take any paines in godlinesse: For if they be ordained to destruction, it will nothing aduantage them, they shall loose all their labour, if to saluation, though they liue neuer so wickedly, it shall nothing preiudice, or disaduantage them; They must needs come to their appointed end: But these must know that it is impossible, either for a reprobate to liue godly, or an elect alwaies to liue lewdly and loosely: For the same God that ordaines the end, ordaines the meanes. Those whom he hath ordained to saluation, hee hath also ordained to good workes, that they should walke therein. Why then wilt thou deceiue thy selfe in this case, more then in the matters of this

Eph. 20.



life? for there thou wilt not reason : God hath appointed how long I shall live, therefore I will eate no meate, because Gods decree must needs stand, whether I eate or fast : Here thou wilt haue the wit to answere ; God indeede hath ordained how long I shall liue; but withall he hath ordained that the time I shall liue, I shall liue by the vse of meanes. Much more shouldest thou vse this answere in this case. For thou knowest not but God may miraculously maintaine thy temporall life without meanes : but thou maist assure thy selfe, God will neuer worke such a miracle, as to bring a sinfull irrepentant soule into heaven.

5. Shift,  
Difficulty of  
godlinesse.

Pro. 24. 7.

*Nolle in causa  
est; Non posse  
pretenditur.  
Sen. Ep. 116.*

The first *shift* is, of those that complaine of the difficulty of the practise of godlinesse, how painefull it is to our flesh, how impossible to be attained, and so by this meanes discourage themselves from making towards the heavenly, as once those spies did the Israelites, from the earthly Canaan. Thus the foole puts off the studie of knowledge, pretending the impossibility of reaching vnto it : As *Salomon* implies, when he sayes, as it were mockingly imitating of him, *wisedomes* (in the plurall number) *are too high for a foole*. O there are so many and sundry things to be learned ; How can I comprehend them all? But here the truth is, that want of *will* is the true cause, though want of *skill* and *power* be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay any thing, because they cannot pay all. So these vpon pretence of their vnability to doe all required, will not endeauour to doe any thing at all. *Dauids*  
practise

practise was cleane contrary : For he proposing to himselfe that perfection of obedience required in the Law, farre above the reach of any man : *Thou hast commaunded thy precepts to bee kept very much*; namely, with all our hearts, soules, &c. doth not thereupon giue ouer his desire, and endeauour of obedience, but rather prouokes and enkindles it thereby ; For thereupon hee infers presently, *O that my wayes were so directed, that I might keepe thy statutes.* Here to deliuer our selues from this deceit, we must remember that God accepts *affecting*, for *effecting*, *willing*, for *working*, *desires*, for *deeds*, *purposes*, for *performances*, *pence*, for *pounds*, and vnto such as do their endeauour, hath promised his grace, inabling them e- uery day to doe more and more. Which grace when once we haue, then shall we see how false it is which our hearts tells vs, concerning the paine and tedi- ousnes of godlinesse. For then we shall feelee Christs *yoake to bee easie and sweet*, and *his commandements will not be burdensome vnto vs.* Nay, it is sinne, that is so painefull; Gods works are farre more easie, then are the Diuels : For whether thinke we is the easier burthen to carry malice and enuie in our hearts, or the loue of God, and our neighbour ? To retaine the memory of iniuries is troublesome, and vexes the mind, but what trouble or paine is it to let ones anger goe, not to speake euill, nor to reprocch or slan- der our neighbour ? not to swear ? to aske good things of God that giueth them readily ? It is trou- blesome to the minde to carke and care, and take thought; but to rest on God by faith, how sweet an ease is it to the heart ? It is a slander then against god-

Psal. 119. 35.

Marth. 11. 29.  
1 Iohn 5.  
Chrysost. Hom. 8.  
ad pop. Antioch.  
ποία ὁδὸν  
ὀρεγὴν ἀφ' ἐ  
ναὶ τῶ γεγε-  
νητόν ; ὁ δὲ  
νὲ μεν βίττο  
μνηστικὰ κείν,  
&c.

linesse to say it is so full of paine and trouble. And of the deceitfulnesse of the heart, in perswading so much.

## CHAP. XIX.

*Of the deceit of the heart in that which it promiseth to vs.*

3. In promising

**W**E are now to proceed on to the third head of deceitfulnesse, which is in *promising*: And that is either to *our selues*, or to *God*.

1. To our selues  
1. Pleasure in sinne.

To our selues we deceitfully promise many things.

1. Pleasure, profit, and the sweetnesse of both in sinne; but in the end in stead hereof (so faithfull are our hearts of their words) we finde nothing but gall, and wormwood, shame in the world, confusion and horreur in our owne consciences. Whence that question; *What fruit haue ye in those things, wherefore ye are now ashamed?* As if he should haue said; Your hearts promised you much fruit of pleasure and contentment in sinne: Alas where is it? ye find now nothing but shame. So true is that of *Salomon*: The righteous is more excellent then his neighbour; but the way of the wicked deceiues them. They think themselves farre better then the righteous: and so they were indeed, if they could finde that felicitie in their wicked waies which their deceitfull hearts promise; but this they doe not: Their way deceiues them, as hee shewes in the next verse, *The deceitfull man*

Rom. 6. 21.

Pro. 16. 27.

(though

(though when he went about to steale his venison promised much mirth and cheere to himselfe, yet he comes short of his reckoning) *hee shall not so much as rest that hee tooke in the hunting.* In couetousnesse, what happinesse doth the heart promise it selfe in gaine, though neuer so vnlawfull, and vnrighteous? But how deceitfully, many examples can witnesse. What got *Ananias* and *Saphirah*, by reseruing to themselues sacrilegiously the Churches goods; but a shamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promises of the King, made him blindly and boldly rush vpon the Angels sword; Whence the Scripture vseth that phrase of the *Deceit of Balaams wages*. What got *Gebez* by taking vp that good morsell, as he thought, which his Master so vnwisely, in his conceit, let goe beside his lips? nothing but a leprosie. Did not *Achans* Babilonish garment bring the stones about his eares? and *Iudas* thirty peeces of siluer the halter about his neck? Excellent *Salomon*, *The bread of deceit seemes pleasant to a man, but afterward his mouth is filled with grauell.* There are some meates, which are very pleasant in the mouth, & it is delightfull to hold, and roule them there, but after once they are swallowed downe, with the fish, wee feele the hooke sticking in our iawes; being in the stomacke they make vs wondrous sicke, so that we cannot be well till the stomacke haue disgorged it selfe. This is the similitude whereby *Zophar* in *Iob*, doth most elegantly represent vnto vs the deceitfulnes of that pleasure the couetous promise themselues in the gaine of vnrighteousnesse. *Wickednesse was sweet in his mouth,*  
*and*

Iude 11.



Iob 10. 12. 13.  
14. 15. explained.

Gen. 3. 22.

Pro Theſauro  
Carbones.

Rom. 7. 11.

Ephes. 4. 22.

Prou. 23. 3.

and hee hid it vnder his tongue, and kept it close in his mouth, rolling it about, as a peece of Sugar. But what? was it so sweet in his belly too? No, his meate in his bowels was turned, it became the gall of Aspes in the middest of him: He hath deuoured substance, and he shall vomit it; God shall draw it out of his belly: And thus in the Gospell, are pleasures well called *thornes*, not onely for choaking the word, but also for pricking and wounding the conscience with true sorrow, in stead of that false and flattering delight which wee expected. As it is thus in couetousnesse, so in ambition, and all other sinnes. Did not *Adam* and *Eue* promise vnto themselves in the eating of the forbidden tree, the glory of the God-head? For what else meaneth that bitter scoffe, and salt sarcasme of the Lord, *Behold, man is become like one of vs*? But what was the issue? *Moses* tells vs: *Then were their eyes opened, and they saw their nakednesse*; they saw how they were mocked; how for the mines of gold they had met with cole-pits, nay, for heauen, with hell; for a throne of glory, with the dunghill of ignominy. In this regard the Apostle saith, that *sinne deceived him*, because of this deceitfull promise of his heart, concerning sinne: And for the same reason hee calleth the lusts of the flesh, the *deceiueable* lusts of old *Adam*; in the same sense that *Salomon* calls the Rulers meat, a *deceiueable* meat: Because wee promise such great matters of ioy and delight to our selues in our sinnes, the contrary whereof afterward our owne woefull experience teacheth vs: For sinne imbraces vs indeed, but it is like the Serpent: Together with the imbrace it mortally stings vs. Beleeue wee not then

*The deceitfulnesse of mans heart.*

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then these inchanting songs and faire promises: We shall smart for our credulitie afterward. Sinne that lay quiet before, like a sleeping dog, will afterward awake, and flye in our throats, and of a friendly perswader, it will turne a most vehement accuser. The promised pleasure shall vanish with the very act of the sinne, and then comes the sting of the guilt. After the sinne is thoroughly done, shall we perceiue the hainousnesse thereof.

II. We deceitfully promise to our selues the enioyment of many outward blessings, which yet we neuer get. Thus *Saul* promised himselfe victory ouer *Dauid*, being shut vp in *Keilah*: *The Lord*, saith hee, *bath deliuered him into my hand*. So also did the *Iebusites* triumph against *Dauid*, as though they had been sure enough for euer being overcome by him. This deceit we may see in the cracking of *Goliath*, and *Senacherib*, who had in their presuming hope, got the victory of their aduersaries before the conflict, and so putting on the harnessse, gloried as those that put it off: And wee may easily discerne it in our selues, who too too easily beleeuing such things as we desire should come to passe, doe often make our selues sure of them, when yet in the end wee come short of them. Herein deceiuing our selues, as the Diuell would haue deceiued our Sauour: *All these things will I giue thee*, saith hee, which yet were not in his power to giue: No more are any of the least of these things in our hands which we so confidently assure to our selues. And therefore to this deceit, oppose we *Salomons* counsell, *Boast not of to morrow, for thou knowest not what a day may bring forth*. Many things

*Quos Egyptum  
Phylactas vo-  
cant. In hoc am-  
plectuntur ut  
strangulent. Sen.  
Ep. 52.*

*Perfecto demum  
scelere, eius mag-  
nitude intelli-  
gitur. Tacit.*

2. Enioyment  
of outward  
things.

1 Sam. 23. 7.

2 Sam. 5. 6.

Deut. 28. 30.

3. Happinesse.  
in inioyment.Psal. 4. 2.  
expounded.

Job. 6.

things fall out betwixt the cup and the lip, inso-  
much that oftentimes, we inioy not those things  
which euen almost we haue in our hands.

III. Our hearts deceiue vs in promising I know  
not what contentment and happinesse in the fruiti-  
on of these outward blessings, when yet the euent  
answereth not our expectation. O saith the deceit-  
full heart of man, if I might haue this or that which  
I desire, so much living, such or such an office, or  
preferment, how comfortabe and solatious a life  
should I lead? well, when he hath his wish, it fareth  
with him almost, as with the Israelites in their quailles;  
He findeth more vanitie and vexation of spirit in the  
presence, then hee did before in the want of this his  
so much desired good. Hence also that phrase of the  
*deceitfulnesse of riches*, because they doe not performe  
that which our hearts promise vs concerning them.  
In the same regard of worldly honours are called  
*lies*, by *Dauid*, *O ye sons of men, how long will ye follow  
after lies?* The lye indeede is in our own false hearts.  
We make them lyars, in that we promise such great  
matters to our selues of them. Whereas in the end the  
*leaning staffe*, becomes a *knocking cudgell*; and the *prop*  
to sustaine vs, like the *Egyptian reede*, proues a *pricke*  
to pierce and paine vs, and as *Iob* complaines of his  
friends, all these matters which wee thought would  
haue beene vnemptiable fountaines of comfort, de-  
ceiue vs like a brooke, whose waters faile in the som-  
mer, when we haue greatest vse of them. Thus *Eue*  
promised her selfe great matters in *Cain*, and he was  
the man obtained as a speciall blessing of the Lord,  
& his brother was called *Habell*, Vanity, as being no  
body

body in regard of him. But afterward this her son, on whom she so much doted, proued a very thorne in her side, and pricke in her eye. So concerning *Elkanah*, it is noted that hee loued *Hannah* more then his other wife, promising no doubt greater matter of comfort to himselfe in her, then in the other. But what followed? *He loued her*, saith the Prophet, *and the Lord made her barren*. Marke the coniunction of his louing her, and Gods making of her barren. So shall it be in all such earthly creatures, whereunto we cleaue inordinately, falsely promising ioy to our selues in their vse: God in his iust iudgement shall make them barren, so that they shall not yeeld vs a quarter of that comfort, or benefit, which we expected. The rich foole hee promised himselfe a little heauen in his riches: *Soule, take thine ease, &c.* But alas how soone did God disease him? *O soule, this night shall they take away thy soule*, and then where is thine ease? The reason of this deceit is, for that we, in our expectation, of these outward things, before they come, apprehend onely the good, and the sweet, abstracted from the sowre, the pleasure diuided from the paine: but, in the fruition, wee seeke both, yea more of the sowre, then of the sweete! And hence it comes to passe, that nothing pleaseth vs so well in the fruition, as in the expectation. Nay, nothing almost which pleaseth vs when hoped for, but does more displease vs when had. Nothing I meane of these temporalls, whereof now we speake. For as for eternalls, they are more loued of vs, when possessed, then when desired. For it is impossible for any man to imagine, or conceiue of a greater happines then that

1 Sam. i. 9.  
If any would rather haue,  
(And) in this place to be a  
rationall particle, shewing  
that he therefore loued his  
wife because of her crosse in  
barrennesse, crauing his pitie;  
I strue not.

Luk. 12. 19. 20.

*Nihil aequè adeptis  
& concupiscentibus gratum.*  
Plin.

*Qua mereri optauimus, ubi  
mauerimus abdicamus.* Amb.



4. Freedom  
from iudge-  
ment, and hope  
of heauen in  
sinne.

that which they haue in themselves, that so hauing them he should begin to despise them, finding lesse then he looked for before he had them. Nay, our opinion doth not so much runne ouer in conceiuing of temporalls, as it comes short in the apprehension of eternalls.

III. Our hearts deceive vs in promising vnto vs both freedom from Gods iudgements in sinne, and the fruition of his mercies in the neglect of obedience. In the one, cunningly separating the end from the meanes, hell, damnation, iudgement from sinne; and in the other, the meanes from the end, holinesse, righteousness, from saluation: telling vs, we may enioy the end without the meanes, glory without grace; a plentiful harvest without seede sown. As the *Diuell* would haue deceived our Saviour, promising him safe descent from the Temple, without going downe by thy staires: so heere, would our hearts deceive vs, promising a sure ascent vp into heauen, without going vp by the staires of the workes of obedience. A fearefull thing it is to see men goe on boldly in their sins, and yet as boldly to promise heauen to themselves. O foolish, for! who hath thus bewitched thee, to thinke that after thou hast begunne and continued in sinne, thou shalt end in glory; that after thou hast liued many yeares here in this world, and done nothing, but shamefully dishonoured that God which made thee, with thy filthy beastly life, full of all impurity, that yet in the end God will honor thee with the glory of his Saints? *See not deceived, saith Paul, Neither fornicators, nor idolaters, nor adulterers, nor*

Wantons,

whorens; nor buggers; &c. shall inherite the kingdome of God.

And S. Peter tels vs, that God hath called vs vnto glory and vertue. To glory, as the end; to vertue as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained these two faster together then that they should be seuered; So also hath hee sinne and shame: And yet how many are there, like that man that Moses speakes of, who when hee heares the curses of the Law read, yet blesteth himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornnesse of my heart*? When the ministers of the word threaten in the name of God, his iudgements against sinne; are there not, who say in their hearts; Tush, these are but skar-crowes; God means no such matter, this is but a pollicy to keepe men in awe? These are such as the Prophet sayes haue made a couenant with hell, and death, and the rest of Gods iudgements. How could a couenant, will some say, be made with hell? Truly, true couenant can there be none; but onely the deceitfull heart of man per-swades it selfe of a couenant, and so beares vs in hand that wee shall bee past-by vntouched, whatsoeuer scourges come. We may see an example of this in Eue, who rehearsing Gods commandement and threatening to the serpent, began to minse it, with a peraduenture; *Least peraduenture yet die*; when God absolutely and resolutely had said, *In dying yee shall dye*. So they in *Jeremy*, wicked and impenitent wretches, yet flatter themselves in hope of mercy, *It may be the Lord will doe according to all his wondrous works*.

God

2 Pet. 1.3.

Deut. 29.19.

Esay 28.15.

Sec. I. in Gen. 3.3.

Ier. 31.2.

God threatned *Ahab* to roote out his house: yet hee promised himselte the establishment of his house: And thereupon so followed the worke of generation, that he left seventy sonnes behind him, 2. Kings 19. 1.

5. Continu-  
ance of prospe-  
rity.

Obad. 3.

Psal. 30. 6.

Iob 29. 18.

6. Successe vp-  
on insufficient  
ground.  
Iud. 17. 13.

Num. 23. 1. 2. 3.

V. Our hearts deceiue vs in promising a settled and immouable continuance of our outward prosperity. This was *Edoms* deceit, to whom the Prophet thus speaketh: *The pride of thine heart hath deceiued thee: Thou that dwellest in the clefts of the rocke, whose habitation is high, that saith in his heart, who shall bring me downe to the ground?* This deceit was in her that said, *I sit as a Queene, and shall feele no sorrowes.* Yea, the godly themselves are subiect to this delusion: as *Dauid*, when in his prosperity hee said hee should neuer bee moued; and *Iob* when in his flourishing estate hee said, *I shall dye in my nest, and multiply my dayes as the sands.* No maruell then if the foole say to himselte, *Thou hast goods layd vp for many yeares.*

VI. We falsely promise to our selues good successe vpon weake & insufficient grounds. As *Micah*, *Now, I know*, saith he, *the Lord will be good vnto me.* Why *Micah*? because I haue a *Leuite* to my Priest: yea, but God did not allow of such rouing lep-land *Leuites*: neither were priuate houses the place where God would haue the *Leuites* imployed, but the *Tabernacle*. Herein it seemes *Balaam* deceiued himselte, hoping becaule of his many altars, and sacrifices, his desire and purpose of cursing the *Israelites* would fadge. And this is the deceit of the superstitious, who boldly promise no small matter to themselves vpon the carefull performance of their superstitious deuotions,

tions: Yea, among our selues, many thinke if they humble themselves in confession, and can fetch a sigh, or shed a teare in prayer, or if they be something more diligent in outward service of God then ordinary, they shall easily obtaine at Gods hands that which they desire.

CHAP. XX.

*Of the deceit of the heart in that which it promiseth to God.*

**T**HUS wee haue seene how deceitfull our hearts are in the promises they make to *our selues*: it remaineth to see the like deceitfulnesse in the promises they make to *God*.

1. To God.

Now the heart is deceitfull in promising to God, either the duties of repentance, and reformation in generall, or any speciall duty in speciall.

I. For *particular duties*, how often doe we purpose and secretly, yea, otherwile more solemnly promise to God the performance of this or that, when yet, in the end we doe nothing lesse, by reason of the vnsoundnesse, and vnsettlednesse of our deceiueable hearts? *Salomon* insinuates, that in his time there were some, that after by vow they had bound themselves to the Lord for the performance of service, did yet afterward goe about to enquire for reasons, how to be discharged of their vow. *Jacob* promised and solemnly vowed to the Lord, that being

1. Duties particular, and that either simply

Pro. 20. 25.  
Eccles. 5. 5.



Gen. 35. 1.

Iudg. 1.

Psal. 39. 1. 2. 3.

Ser. de 4. feria.

blessed in his iourney, and safely returned home againe, he would build an alter in Bethel, & pay tithes. Neuerthelesse, for all this, *Jacob* after his return could sit still, and finde no leysure to pay his vow, till God came, & plucked him by the eare, both by the afflictions sent vpon him in himselfe, & his children, and also by his owne voyce, as it were shewing him the reason of his danger before by *Esaus*, and now by the people of that Country, of *Dinahs* rauishment, and his sonnes barbarous murther; *Arise, goe vp to Bethel, and build there an alter*, according to thy vow. How often doe the best purpose with themselues to shew some prooffe of their spirituall grace, in performance of this or that duty: when yet, when it comes to the triall, we are altogether disabled, and shew nothing but weakenesse and corruption, because wee haue by our negligence and security grieved the spirit of God? Wherein it fareth with vs, as with *Sampson*, who said with himselfe, *I will goe out now as at other times, and shake my selfe; but he knew not*, saith the Prophet, *that the spirit of the Lord was departed from him*. And so his heart deceived him. Thus was it with *David*; *I said, I will looke to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled whilest the wicked is in sight*: but presently after he shewes how soone he broke his word: *My heart was hot, the fire kindled, and I spake with my tongue, &c.* *Peters* example is very memorable; How confident was he in protesting & promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snail's hornes, euen at the slight touching of a silly wench. How soone saith *Austen*, didst thou denie

denie him as a dead man, whom before thou confessedst as the living Sonne of God?

Or on condition of getting this or that.

To this place belongeth that usuall deceit, whereby wee secretly promise to the Lord the doing of this or that, when our present estate shall be changed. Oh if I were thus and thus, I would doe so and so. *If I were King*, saith *Absolom*, *I would see iustice done to euery man*. Thinke wee he would haue bin as good as his word, if euer he had beene King? Assuredly none would haue bin more tyrannicall. If I were a rich man, saith one, O how liberall, how free-hearted would I be? God happely lets him haue *his wish*, but he lets not God haue *his promise*. God giueth *riches* to him, but he no *liberality* to God. Nay, when he is become rich, he is more vniust, niggardly scraping, then those of whom he complained before, when he was poore. Thus young men thinke with themselves, when they come to be old, they will not offend in those faults wherein they see age so much ouer-taken, as frowardnes, morositie, impatiencie, contempt of youth, &c. Vnmarried persons thinke, when they are once married, they shall liue so louingly, and comfortably, & be quite free from all those faults which they see married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of godly education they would haue. Priuate men, If they were in places of government, O the wonders that they then would do. And in euery state and condition, whatsoever want wee see in others, wee dare promise touching our selues a freedome from it, if wee were in it. But wee

know not, at least remember not, that euery state hath severall temptations, and burdens, annexed vnto it. And how can we know, either how we shall *withstand* the one, or *stand under* the other, till it come to the triall. Nay; rather we should feare the worse of our selues. Behold, now, being poore, I am couetous, when I want that baite of feeling the sweet of gaine, which rich men haue: What then should I be, if I were rich, when the danger is greater to haue our hearts stolen away by riches encreasing? Behold, now I am a single man, and haue no body to looke to but my selfe, and yet I finde I haue enough to doe this well: how then shall I doe when besides my selfe I haue a family to ouer-see? Behold now I am a private man, and haue no body but mine owne family to gouerne, and yet I finde my hands full with this: Alas! if I were in publike place of gouernment, how should I be ouercharged? Behold, being but a meane obscure person, I yet find it hard to humble & keepe vnder my proud heart: What should I doe then, if I flourished in worldly glory, and were a great one in Princes Courts? Lo I can hardly stand fast in firme ground: How then can I secure my feet in slippery ground?

2 Generall, of  
repentance.

2 In promising to God repentance, and reformation in generall, the case is a like. Men in their afflictions and sicknesse, looking for death, how liberall are they in their promises? but afterward how basely niggardly are they in their performances? They play childrens play with God, they take away a thing, as soone as they haue given it. When *Nebuchadnezer* besieged *Ierusalem*, then the *Jewes* made

made a solemne couenant with the Lord, to set free their seruants: But no sooner had the King removed his siege, but they retracted, and repealed their vow, and brought backe againe their seruants into their former bondage. So fareth it with these kinde of men: When God layes siege to them, by sicknesse, or some other pinching affliction, then couenants and promises are made, concerning the putting away of our sinnes; But no sooner doth God begin to depart, and slake his wrath, but we returne with the dogge to the vomit, and with the Sow to our wallowing in the mire: Like *Pharaoh*, that dismissed the *Israhelites*, when death entred within his Pallaces, but presently after, in all hast, makes after them, to fetch them backe againe. Thus was it in that great sweat in the time of King *Edward*: As long (saies one) as the seruientnesse of the plague lasted, there was crying *percaui, percaui*; mercy good Lord, mercy, mercy: The Ministers of Gods word were sought for in euery corner, they could not rest, they might not sleepe: yee must come to my Lord, yee must come to my Lady; come if ye loue God, and if yee loue their saluation tary not: For Gods sake M. Minister (say the sicke folkes) tell vs what we shall doe to auoid Gods wrath; Take these bags, pay so much to such a man; for I deceiued him: giue him so much, for I gat it of him by vsury: I made a crafty bargaine with such a one, restore him so much, and desire him to forgiue me. Diuide this bagge among the poore, carry this to the Hospitall, pray for mee for Gods sake, Good Lord forgiue mee, &c. This was the dissimulation of the people for three or



four daies, whiles the execution was, but after when the rage was somewhat swaged, then returned they to their vomit, worse then euer they were. Then that they had before caused to be restored, and giuen in almes, they seeke to recover by more euill deuouring cheuilaunses. This deceitfulnesse God noteth in the *Israelites*, who being humbled with the terrors of the law, promised very largely: *all these things will we doe.* But what said God; *O that there were such a heart*, namely, as in this so liberall and franke a promise of obedience they make show of, and at this time thinke indeede they haue. For now wee speake of such a kinde of deceitfulnesse, whereby wee deceive our selues as well as others. Wee are not to thinke these *Israelites* did grossely dissemble with God: but at that time, being in some distresse, they spake as they thought, and meant to doe. But by reason their hearts were not thoroughly purged, and renewed, it was onely a sodaine fit for the time, afterwards their hearts returning to their old bias, they were not able to performe that which they promised. This the Scripture would teach, when it saith, *their hearts started aside like a deceitfull bow.* When a man shoots with a deceitfull bow, though hee leuell his arrow and his eye directly to the marke, and thinke with himselfe to hit it, yet indeed the arrow, by reason of his deceitfull bow, goes a cleane contrary way. Answerable to this bow is our heart, to the arrow the desires, purposes, and promises, we conceiue, and make in our afflictions. The marke we ayme at is repentance: to the which wee then looke with so accurate and attentive an eye.

Deut. 5. 29.

Psal. 78. 57.  
explained.

eye, as though wee would repent indeed: And that indeed is our purpose, and meaning then; but our owne hearts deceiue vs. For, because they are not truly renewed, but there is much vnsonadnesse still in them. Hence it comes to passe, that these arrowes of our purposes, and promises of repentance neuer hit the marke, neuer sort to any good effect, but vanish in the ayre as smoke. *Ahab* did not grossely dissemble in that his humiliation wrought by the Prophets reprehension; but hee meant in good sadnesse, when he cloathed himselfe in sackcloth: Onely his heart still remained vregenerate, and so deceiued him. So was it with *Pharaoh* also: One would thinke that water heated in the fire, were indeede as truly hot as fire it selfe; But because it is not a naturall heat, but onely externall from the heat of the fire, remoue it but a while from the fire, and it returnes againe to his owne Nature, and as the Philosopher obserues, becomes colder after the heating then it was before: So it is with these flashings of deuotion and holinesse, which were in *Ahab*, *Pharaoh*, and others in like case: They are not kindly, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his iudgements. And therefore when that is out, these are gone.

*Aristot. meteor.*  
I. 12.

And this is the third part of the hearts deceitfulnesse, namely, its deceitfulnesse in promising. The vse of that which hath beene spoken thereof, is:

I. To teach vs patience, when we are crossed in those things we desired, and wherein we promised great felicity to our selves. For God hee say the

vse.

deceitfulness of our hearts in such promises, and that indeed these things would in the event have proved *serpents*, and *stones*, which wee thought would haue bene *fishes*, and *bread*, that they would haue bene very bitter and burdensome vnto vs, which we fancied as matters of comfort and delight.

2 Deceit.

2 To rest contented in that estate wherein wee are; For how soeuer we promise much of ourselues, if our estate should change for the better, as from poverie to riches, from obscuritie to glory, and greatnesse in the world; and presume of our owne strength, not to be touched with those infirmities that usually attend such estates; yet wee haue learned how deceitfull our hearts be therein. Haue wee then a liberall & mercifull affection in our poverties, let vs not be over-desirous of a richer condition; For wee know not whether then we shall be of the same minde, yea, or no: And that affection we haue to liberality while we are poore, is accepted of God for liberality it selfe. Take heede then of this deceit. Thou desirest to be *rich*, that thou mightest be *liberall*; So much thy heart promiseth thee, that thou shouldest be very *liberall*, if thou wert once *rich*: Loe thou art *liberall*, before thou art *rich*, in regard of the *affection* and disposition of thy heart; and when thou art *rich* thou art not so much as *liberall* in *affection*. Thou dost not onely not get that liberality in *action*, which thou promisedst thy selfe in riches, but also thou loest, together with thy poverty, that liberality in *affection* which then thou haddest. O deceitfull heart, who by promising vs more, makest vs to haue lesse! Desire then rather

to

to keepe thy pouerty, that thou mayest keepe thy liberality; remembering that of *Salomon*, that though that which a man should specially desire to his goodnesse, that is, to doe good in workes of liberality; yet a poore man, that hauing nothing to giue, hath yet a giuing affection, *it better then a lior*; that is, as I take it, better then such a rich man, who before he was rich, would bragge much what he would doe if he were rich; and yet being rich, is poorer in liberality then euer hee was: who is therefore in regard of this deceitfulnesse of heart, worthily called a *liar* by the Holy Ghost. Be not then, through this deceitfulnesse, moued to the desire of an higher and greater estate. *If there be a willing minde, God accepts a man according to that he hath, and not according to that hee hath not.* Then againe, consider with thy selfe, what likelihood there is, that thou shouldest doe a greater good, (which belongeth to a higher place) being therein, who canst not doe the lesser good, (which belongeth to a meaner place) wherein now thou art. Thou art a bad poore man: thou wouldest be a worse rich man. Thou art an ill Gentleman: and is there any hope that thou wouldest be a better Noble-man? In pouerty and meanenesse thou canst not be free from those infirmities whereto that estate is subiect; and yet thinkest thou to escape those whereto Riches and Honour lie open?

Pro. 19. 22.  
opened.

2 Cor. 8. 12.

3 Deceit.

3 Neuer to be ouer-bold or lauish in promising much of our selues. Doe wee with the most; but speake wee with the least: For our hearts will deceiue vs. Wee would hardly giue our words for a false Knaue, that had often deceiued vs. Why then learne



2 Cor. 7. 14. 16.

Mar. 10. 17. 22.

Ruth 1. 10. 14.

learne wee not the like wisedome here, not to promise any great matters of our selues, since wee haue such deceiuing hearts, as will shame vs in the end, if we presume any thing farre on them. It is a shame to vs, when others, of whom wee haue promised much vnto our friends, shall deceiue vs: Therefore the Apostle, hauing promised *Titus* no small things concerning the Corinthians, saith, he was not *ashamed in that whereof he had boasted of them vnto Titus*, because their doings had abundantly iustified his sayings. Thereby insinuating, what a shame it would haue beene vnto him, if the Corinthians had deceiued that hope, and confidence which hee had of them. O then, what a foule shame must it needs be, when our owne hearts shall deceiue vs in that which we haue promised of them to God? Suffer we not then our tongues to run ouer in this kinde, least it fare with vs, as with that same young man in the Gospell, who came running in all the hast to our Sauour, crying out, *Good Master, what good thing must I doe to get eternall life*; therein secretly promising that hee vvould be vvilling to doe any thing Christ should command him; For it is as if he should haue said: O let me but know what is to be done, and be it what it will be, loe here I am ready prest to doe it. But when Christ told him what was to be done, *Goe sell all, and giue to the poore, &c.* then he slunke, and shrunke backe. For how many are there, that through this kinde of deceitfulnesse, deale with God as *Horpha* did with *Naomi*, making her beleene that nothing should be able to seperate them; there was no hoe, but she must needs follow

*Naomi*

*Naomi* into *Iudea*: but she was soone intreated to stay behinde, and take her leaue. The Prophet *Osea* bringeth in the *Israelites*, renewing their couenant with the Lord, in very serious manner; *Come, let vs returne to the Lord, &c.* One would thinke here were an excellent spirit of sincerity. But God, discerning guile in this their so hot & hasty zeale, passeth this sentence vpon it; *What shall I doe vnto thee O Ephraim? &c. All thy righteousness is as the morning dew.* And therefore when our hearts promise any thing to God, whether openly, or secretly, we must desire Gods strength to inable vs for performance, as *Dauid*, hauing promised, *I will keepe thy statutes*, prayeth, *for sake me not ouer-long.* Yea, we must in this case deale with our hearts as *Iosua* did with the *Israelites*, promising their seruice to the Lord: O saies *Iosua*, *ye cannot serue the Lord, he is a ialous God &c.* So wee in like manner must propound to our selues the difficulty of doing any good thing: both in regard of our *weakenesse*, and *Sathans wilnesse*. And as in being surety to man for our brother, the Scripture exhorts vs to be well aduised what wee doe; so, much more ought wee to be heedfull, and considerate in this suretiship to God for such false hearts as these are, that weighing well our owne inability to doe so much as the least good, we may neuer presume to vndertake any such matter, otherwise then in the deniall of our selues, and in the earnest crauing of the presence of the spirit, without whom wee can neither promise, nor performe as we ought.

Hol. 6.1.

Psal. 119.8.

Iosh. 24. 16. 17.  
18. 19.

Pro. 6.1.

## CHAP. XXI.

*Of foure deceits of the heart in practising.*

4. In practising:  
where the

I. Deceit is, in  
the hearts fick-  
lenes in good.

Dan. 4 47.

Chap. 3. 5.

**N**OW we are come to the fourth and last head of the first kinde of the *selfe-deceiuing* of the heart, namely, the deceitfulnesse which is in *practising*. And this shewes it selfe in diuers particulars.

I The deceitfulnesse of heart in practising, appeareth in the *ficklenesse* and *uncertaintie* thereof; whereby it commeth to passe, that we cannot hold on a constant tenour in any good course, without making of many interruptions. Many begin to enter into such and such good waies of repentance and reformation, but they soone grow weary, and breake off. *Nabuchadnezzar*, seeing the excellent propheticall spirit of *Daniel*, in interpreting his dreame, was so affected, that only *Daniels* God must be the true God. And yet this lasted not long. For within a little while after, for all this, his Idoll must be worshipped vnder paine of death. And after this, the sight of the miracle in the three childrens deliuerie, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, so much as to singe their apparell: how did it further worke vpon him, and wring from him the acknowledgement of the true God? yet, for all this, not long after, wee may see him ietting it in his Palace, and as proudly as euer advancing himselfe about the Lord. Neither is it thus onely with the wicked, but in the godly also themselves, in the

true

true practise of godlinesse, though not in like manner, whence it is, that they finde such vneuenesse in their liues, that they are so off, and on, so out and in; now in good frame, but by and by sensibly distempered, and altogether vnlike themselves. Sometimes how are wee hoysed vp to the very skies, in abundance of pure and heavenly meditations, and consolations, as it were rapt vp with *Paul* into paradise, or ascending in *Elias* fiery chariot into heaven? Otherwhile againe cast downe into the very deepes of hell, not able to pray, heare, meditate with any feeling of comfort. Sometimes in prayer transformed in our soule (so are wee rauished) as *Christ* was in body, when he prayed. Otherwhile againe as heauy in prayer as the sleepey Disciples with *Christ* in the Garden; the wings of our faith being clipt, our prayers lye groweling on the ground. Sometimes so comfortable, and courageous, that we can say with *Dauid*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe so deaded and deiected in our spirits, that we are like him, when he said, *One day I shall die by the hand of Saul*. Sometimes so strong in faith, that we can overcome the greatest dangers, and with *Peter* can walke vpon the swelling waues: By and by so faint, and brought to so low an ebbe that wee fall downe euen in farre lesser dangers: as *Peter* began to sinke at the rising of the winde. Sometimes so patient that wee can quietly beare the greatest indignities; presently after so impatient, that wee cannot put vp the smallest vnkindnesse: As *Dauid*, patient in *Sauls* persecution, impatient in *Nabals* discourtesie.

Luk. 9.29.

Psal. 23.4.

1 Sam. 27.1.



Hom. 13. ad  
pop. Antioch.

curtesie. To conclude. In the hearing of the word, how doe wee feele sometimes our hearts to burne, and glowe within vs? O the heauenly affections we then feele inkindled! O the sweet disposition, and frame our hearts be in then! Little would wee thinke then that afterward wee should be so much cooled, as we are very quickly after our departure from this fire, and comming into the freezing ayre of the world: In which regard, as *Chrysostome* saies, the Ministers haue the greater trouble, because they neuer finde their worke as they left it, as other workmen doe, the Smith, the Ioyner, &c. who as they left their worke in the euening, so they finde it in the morning: but Ministers shall finde their worke altogether put out of frame and order, by reason of our deceitfull hearts, that steale from vs those good affections we had before. If a horse naturally trot, and for some space of time hath accustomed himselfe thereto, though by Art he be broken, and made amble, yet in iourneying hee will be euer and anone offering to goe out of his amble into his trot: So regenerate men, because naturally their hearts are euill, though in part mortified by grace, they haue learned to doe well, yet euer and anone they haue experience of the readines of their heart to breake out into their olde courses. Corruption in them will haue some flurts. Our heart is the instrument wee must worke with, in the seruice of God: But a deceitfull instrument will not hold out in working; no more will our deceitfull heart in the seruing of God.

2. Deceit.

The second point of deceitfulnesse in this kinde, is in the

The slipperinesse in the very act of performance.

Confess. 10. 35.

In Psal. 8. 9.

the slipperinesse of our hearts; whereby it comes to passe, that they giue, both God, and our selues, the slip, whilst they are in the performance of good exercises. As when in prayer, meditation, and hearing of the word they slyly steale away, and play the fugitiues, carried away with idle, and wandring imaginations. This deceitfulnesse the most holy haue miserable experience of; their hearts herein dealing with them, as if our seruant, imployed in some businesse, together with our selues, in the midst of the worke should pryncely steale away, we not marking, or minding of him. That holy Father *Austen* felt this, and bewailed it in himselfe, that in his most serious meditations of heauenly things, his minde was easily distracted by the sleightest occasions. Concerning the which hee thus writeth; "Let every man therefore marke and consider  
"what doings there are within in the heart, how  
"oftentimes our prayers themselues are interrupted with vaine thoughts, so that our heart can  
"hardly stand still with God: Though yet it would  
"lay hold on it selfe, & so make it selfe to stay with  
"him, yet in a sort it flyeth away as it were from it  
"selfe, neither can it finde any bounds whereby it  
"may keepe in it selfe from flying away in her wandring motions, that so tarying still with the Lord  
"it may be refreshed with sweet delights by him.  
"Hardly among many of our prayers meet we with  
"such a prayer. Euery one would be ready to say  
"that this were so onely with him, and that others  
"were not troubled in like manner, vnlesse we had  
"heard *David* in a certaine place saying: Therefore  
"thy

<sup>2</sup>cl Sam-7.17.  
 cared by  
 Aulten.  
 Dixit se inuenire  
 cor suum, quasi  
 soleret fugere, &  
 ille sequi quasi  
 fugitiuum, &  
 non comprehen-  
 dere, & clamare  
 &c.  
 Psal 38.

III. Deceit,  
 secret foisting  
 in of corrupti-  
 on into good  
 actions.

"thy seruant hath found his heart to pray vnto thee. *Loe, he saies that hee found his heart, as though his heart were wont to flye away from him, and he saine to runne after this fugitive, and being not able to catch it himselfe, to cry to the Lord, my heart hath left me.* So farre *Anslime* excellently setting forth this deceitfulnesse of our hearts. Would we not count him a deceitfull friend, who, when we should haue greatest vse of him, would then be sure to be out of the way? Alike deceitfull must our hearts needs be, the chiefest instrument wherewith we are to serue the Lord; And yet when Gods seruice is to be performed of vs, our hearts are then to finde, they haue runne away from vs, and so, when we should seeke God, we must first goe seeke our selues.

The *third deceit* is, when our hearts doe priuily, and secretly, wee scarce perceiuing it, foist in, and closely conuay some corruption into our good actions, euen then, when we are in the very act of performance. And with this deceit are euen the children of God themselves exceedingly troubled. For howsoeuer they propound not to themselves any of these by and base respects of praise, and vaine glory, &c. in their good actions, but rather doe set themselves against them; yet these things doe come in by stealth, and slyly insinuate, and winde in themselves into their hearts, as once the serpent into the Garden. So fitly in this regard doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iacob* had his name, because our fleshly hearts doe the same thing to the spirit, in doing of good, which *Iacob* did to his brother

ther, comming out of the Wombe, as it were sup-  
plant it, and catch it by the heele, when it is in run-  
ning of the Christian race; for what else doe they,  
when they intrude, and obtrude vpon vs their owne  
carnall and corrupt affections? Looke how those  
*Samaritanes* would haue had their fingers in the  
building of the Temple with the *Iewes*; namely,  
with a purpose to haue destroyed it, and looke how  
*Iehu* offered sacrifice to *Baal*, killing his priests at the  
same time; and looke how *Hushai* went to *Absoloms*  
company to ouerthrow him: Alike deale our hearts  
with vs; needes will they intermeddle in our good  
actions, but it is but to rob vs of them, by transfor-  
ming them into sinne, through the mixture of their  
corruption: For when there springs vp any sweete  
fountaines of grace within vs, then doe they close-  
ly (as once the *Philistims* dealt with *Isaacks* wells,  
which hee had digged) cast in their filthy dyrt and  
dust, euen to stop them vp therewith: They drop  
downe from their impure hands some filth, vpon  
that pure webbe the Spirit weaueth, and so make it  
a menstruous cloath: They cunningly put in their  
leauen into the spirits dough, and so sowre it, and  
make it distastefull to the Lord. When sometime  
the spirit of grace is offering to put forth it selfe, as  
once *Zarah* in *Thamars* wombe, yet, by reason of  
this deceitfulnesse of our hearts, it recoyles pre-  
sently, and goes backe, so as *Zarah* did, and the flesh  
like *Perez*, that steppes before it; and so as they  
were deceiued when *Zarahs* hand was first seene, so  
wee often, when wee feele our selues making some  
offers towards God. For as knauish cony-catch-

T

ers,



1 Tim. 5. 1.  
 εν παντι αγγελει  
 161x.

In Psalm. 50.

Feliciores sunt  
 qui audiunt, &c.

crs, watching the times when honest men are to goe to some solemnitie of feasting, craftily thrust in themselves, that they may filch something away: so where Grace is to imploy her selfe, Corruption will be sure to haue an oare in this boate, and to interest it selfe in the good action, that it may by this meanes steale away the best part of our comfort therein: As in the loue of grace and vertue in good women, it comes sometimes to passe, that the impure and filthy loue of lust and concupiscence, by certaine juggling feates of conueyance, cogges in it selfe. Therefore St. Paul writing to *Timothy*, a man rarely mortified, biddeth him yet to exhort younger women *with purenesse*, or *chastly*: because through the deceitfulnesse of his heart, euen then, whilest hee was exhorting them to chastitie, some vnchaste motions might come creeping into his owne heart, and steale vpon him vnawares. And so in preaching, while the Minister is stirring vp others to the zeale of Gods glory, through this deceitfulnesse of heart, it comes to passe too often, that thoughts of pride and vaine-glory poppe in themselves, to defile and deface the glory of the worke. In which regard *Austen* saies, that it is harder to preach holily, then to heare, writing vpon that of *Dauid*; *Thou shalt make mee to heare the voyce of joy and gladnesse*; which he reades something otherwise, thus: *Thou shalt giue joy to my hearing*. Wherevpon hee thus writeth: The hearers of the word are more happy then the speakers. The learned-hearer may be humble; but the speaker, hee must striue against pride, and the desire

“ desire of pleasing men, that they closely creepe not in vpon him, and *cause him to displease God, &c.* The like deceit are wee subiect vnto in prayer also : Witnesse *Jonahs* example, of whom it is said, that he then prayed, when indeed hee did nothing but quarrell with God ; Read the words of that his prayer, and yee shall finde nothing prayer-like in them : They seeme rather to be a brawle, then a prayer. How then is he said to pray ? No doubt feeling his weaknesse in giuing place to anger, he thought to strue against it, and in this good minde addressed himselfe to praier : but yet loe the deceitfulnesse of his heart ; while by prayer he thought to haue overcome his anger, anger ouercame him and his praier to, turning it into a iangling and wrangling expostulation with the Lord. Thus other-while men setting themselues to meditate against some sinne, in the very act of meditation haue beene insnared therein. For as in speaking against some sinnes, it falls out that others sometime are taught to practise them, ( which was *Solons* reason of making no lawes against the killing of our parents, least by forbidding it he should teach it,) so also in thinking against some sinnes, our selues may be caught : And when men in their thoughts haue beene framing their mindes to reconciliation with their aduersaries, in the remembrance of the iniuries receiued, they haue beene further incensed then before. *Peter* did wel to aske the question, *Master shall we draw the sword?* He did not aske this question as the princes in *Jeremy*, whether they should goe downe into Egypt, being before resolved to goe downe, what-

Jonah 4.1.

Luke 22.

Ier. 42.

soeuer the Prophet should answer: No, we are not  
 to thinke that *Peter* had made a resolute answer to  
 his question before hee made it, being fully purpo-  
 sed to draw, before hee asked the question: No, hee  
 did not so fouly dissemble; But in asking the que-  
 stion hee seemed to be framing his minde to more  
 moderation, and willing to be aduised and directed  
 by Christ, but yet withall exasperated with the in-  
 solencie of the aduersarie, and indignitie of the fact,  
 hee could not hold his minde in that temper of mo-  
 deration, to stay the answer of the question; but  
 euen in asking drew, the deceitfulnesse of his heart  
 preuenting Christs answer. So againe, oftentimes  
 in many of our actions, where we thinke we doe in-  
 tend a good end, and doe indeede in some sort in-  
 tend it, there yet withall, vnder hand, gets into our  
 mindes the consideration of some other sinister  
 and crooked respect. As *Moses* pretended to the  
 Lord, that the conscience of his owne weakenesse,  
 and insufficiency, made him so fearefull of vnder-  
 taking the office he imposed vpon him, lest by this  
 meanes Gods glory should be foyled in him: Nei-  
 ther did he altogether dissemble therein; But with-  
 all, there secretly lurked another matter beside the  
 feare of himselfe, namely, the feare of *Pharaoh*, lest  
 hee would haue reuenged the *Egyptians* quarrell  
 vpon him: And therefore God seeing that, said vnto  
 him; *Arise Moses, goe thy waies, they are dead that  
 seeke thy life.* So when we desire that our children, or  
 others vnder our charge, should thrive in godli-  
 nesse, this is a good desire, but how often doe the  
 eyes of our mindes looke a squint at Gods glory  
 herein;

herein; and (whatsoever our own pretences and conceits, may be) like *Demetrius*, pretending *Dianaes* glory against *Pauls* doctrine, when yet it was his own gaine he more specially intended, how often are we carried away with a respect of our selues, that we might reape some credit, in the good successe of our labours? And therefore excellently the Apostle, purging himselfe of this corruption, writeth thus vnto the Corinthians; *Now I pray to God that ye do no euill.* The Corinthians might object. Thou thus prayest, not so much for our good, as for the credit of thine owne Ministerie. The Apostle therefore by way of preuention addes, *not that we should seeme approued, hauing our labours thus blessed: but that ye should doe that which is honest, though we be as reprobates;* in an honest desire of your owne good doe wee desire it, without any respect of our selues. Againe, when the children of God are humbled and cast downe in godly sorrow for their smaller sinnes, often vpon this occasion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of such small sinnes, or are so touched for them, as I. And so the theefe Pride, steales away our humilitie, as it doth also all our other graces, it being almost all one to be simply proud, as to be proud because of our humility, to be vncleane, as to be proud because of our chastitie, &c.

The fourth deceit of the heart in practising, is when it causeth vs to leape from one extreame to another, passing by the meane; as from Prodigality, to Couetousnesse, from Couetousnesse to Prodigality, skipping ouer liberality. In the former leape the coue-

Act. 19. 27.

2 Cor. 13. 7.

IV. Deceit,  
leaping from  
extreame to  
extreame.



tous man hath a faire pretence: O why should I wast-  
 fully mispend Gods creatures? why should I make  
 my belly my God? But why dost thou not rightly  
 vse Gods creatures? why dost thou make thy mony  
 thy God? The prodigall, lately couctous, his colour  
 is as good; why should I make my selfe a drudge to  
 my goods? yea, and why shouldest thou make thy  
 selfe a drudge to thy pleasures? In the same kinde of  
 deceit are some brought from presumption to de-  
 speration, from thinking their sinnes are nothing, &  
 that they can repent when they list for them, to  
 thinke that they are greater then that euer they can  
 repent, or finde mercy at Gods hand. By the like de-  
 ceit are men come from too much honouring of  
 Ministers, which was in poperie, to too much con-  
 temning of them. As it was in the Church of Co-  
 rinth, some would giue too much to the Ministers,  
 seruily apprentising their iudgements vnto them,  
*I am Paulus, I am Appolloes*: Another sort, to auoide  
 this extremitie on the right hand, went as farre out  
 on the left, in the vtter reiecting of the Ministry: *I  
 am Christs*, I care not for any Minister, but will be  
 taught immediately by Christ himselfe. And there-  
 fore *Paul* after hee had refuted those offending in  
 the excesse, least any through this deceitfulnesse  
 should decline too much to the defect, he wisely qua-  
 lifies the matter: *Let a man yet thinke of vs as of the  
 Ministers of Christ, & disposers of the secrets of God*. Let  
 no man thinke that there is no other way to auoid  
 too much dignifying the Ministers, then too much  
 nullifying of them. This is like the husbandmans  
 error, when in correcting the crookednes of a twig,

he

1 Cor. 12.

1 Cor. 4. 1.

hee writhes it too much the other way. A deceit that befell the Fathers, who in their zealous detestation of heresies, haue in their disputations overshoot themselves sometimes, and gone too farre on the other side. As, *Clemens* was so farre caried against worship of images, that he condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not suffering Christ to wash his feet, hearing that fearefull answer, *Unless I wash thee thou hast no part in mee*, lashed out presently as farre the other way, *Lord not feete onely, but hands and head and all*. But it was his feete onely that Christ would wash, not his hands or head. So the *Corinthians*, being reprehended for their remissnesse, and carelesse oversight in not punishing the incestuous person, fell to over-rigorous severity, in not freeing him from punishment, in not loosing him vpon his repentance. So *S. Austen* confesseth of himselfe, that in his desire to auoid carnall delight in singing, he fell into that extremity of severity, as to condemne all delightfull melodie, tickling the eare. The errour in the primitiue Church was, to magnifie the Apostles writings, in contempt of their vocall doctrine. *The letters*, said the false Apostles, concerning *Paul*, are sore and strong: but his bodily presence, and his speech is of no value. The Papists at this day haue auoided this errour, by falling into the contrarie of aduancing the doctrine which the Apostles say they, deliuered by word of mouth, their vnwritten verities, to the shamefull disparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from

Iohn 13.9.

Confess. 10.34.  
Aliquando autem fallaciam hanc immoderatus canens, error nimia seueritate, ut melos omne cantatorium suum ab auribus meis remoueri velim.  
2 Cor. 10.10.

Popish superstition to prophane and irreligious Atheisme? From the blinde zeale without knowledge, to a colde and hartlesse knowledge without zeale, from workes without faith, to faith without workes, from shaking off the yoke of that Romane tyrannie, to shake off the sweet and easie yoke of Christ to, and so to an ouer-licentious and lawlesse dissolute-nesse. From the leauing of Popish fasting, pennance, confession, to the contempt of true Christian fasting, repentance, confession; and from the error of the merit of good workes, to a shamefull neglect of them. So that wee did more good workes ( I meane outwardly in regard of the matter ) in Poperie, for our owne glory, then now wee doe for Gods glory, though Gods glory should be a far more powerfull attractive to good workes then our owne.

And these be the foure  
first deceits in  
this kinde;

(.:.)

CHAP. XXII.

Of eight more deceits in the same kinde.

**T**O goe yet forwards in these deceits; The *first* is, when our hearts cause vs to degenerate from the meane to the extreame, specially that which hath greatest resemblance with the meane. Wherein our hearts deale with vs, as the Diuell would haue dealt with our Sauour, when vpon occasion of his strong faith in his Fathers providence, which he had shewed in resisting his first temptation, chusing rather to liue by his faith in want of bread, then vpon his motion to command the stones to be made bread, when, I say, vpon this occasion, he would haue cunningly brought him on in his second temptati- on to presumption, in casting himselfe downe head- long from the top of the pinnacle, as being an acti- on which would carie a great colour of a very strong faith indeede. *Peter* hauing made a notable pro- fession of his faith, *Thou art the Christ, the Sonne of the liuing God*, and being therefore much commen- ded by our Sauour, presently therevpon tooke oc- casion to fall from the true boldnesse of faith, to the sawcinesse of presumption, in aduising his Master to decline the crosse, whereupon the saluation of all the elect depended, So likewise, from iust and lawfull zeale, how easily through this deceitfulnesse doe we stray into blinde boldnesse, and vnadvisednesse? as the common people of their owne heads throwing downe images, and the Brownists as they call them, in

V. Deceit, sli-  
ding from the  
meane to an  
extreame.



Iudg. 21. 1.

in seperating from our Churches; the like was the zeale of *Peter* in drawing out his sword, in his Masters quarrell, and cutting off *Malchies* eare: as also of two of his fellowes, calling down for fire from heaven, to consume the inhospitall Samaritanes. In all these, Zeale degenerated, and became like wine turned into vinegar. As also in the Israelites, when they were carried so farre in their zeale and indignation against the Beniamites, that they sware rashly they would none of them giue any of their daughters to wife to a Beniamite: So should a whole Tribe haue perished, and the Church & Common-wealth haue beene weakned and impaired. What madnesse was this, in punishing others, so farre to exceede, that therein also we should punish our selues? Like the hands and other outward parts in the Parable, which denying to minister food to the belly, because as they said it was idle and lazie while they laboured, did thereby pine and consume themselves. And yet to this end the deceitfull hearts of the Israelites bring them, vpon occasion of their iust and lawfull zeale. So easily may the Diuell cast in his wilde-fire into this fire of zeale. Thus, from the iust reuerence of holy men, came in religious adoration; as we may see in the examples of *Cornelius* and *John*, rebuked by *Peter*, and the Angell. So also, from godly sorrow how easily doe our deceitfull hearts carry vs to immoderate and excessiue pensiuenesse; from being *poore in spirit*, to be *desperate in spirit*. As the Apostle sheweth, admonishing the Corinthians, that they would comfort the incestuous sinner, and release him of his excommunication, least he should vpon

occa-

occasion of longer continuance in his iust sorrow, be swallowed vp of despaire. *For we are not ignorant,* saies the Apostle, *of Sathans wiles,* namely, how he laboureth to bring vs from the iust meane, to the excesse. And as it is Sathans, so also it is one of our owne hearts deceits; his deceits, by our consenting being made ours, as I shewed in the beginning. Thus from the true practise of mortification, in taming & keeping vnder our fleshly abstinence, many haue brought themselves to too great an austerity and severity. Hence the whippings and such like exercises of the Papists. Hence the discipline that hath bin vsed in Monasteries, and the practise of some that would neuer eate but running, least they should feelee some pleasure and delight in eating. *Timothy* was caught in this error, when vnder the colour of abstinence, for the reproouing of the luxurious *Ephesians*, hee had so far macerated his body, that the Apostle was faine to prescribe him Physicke. This may teach vs what an eye we had neede haue ouer our selues euen in the practise of the best things, because nothing more easie, by reason of the deceitfulnesse of our hearts, then to mixe something of the extreames with the meane; so that wee can hardly be angry without sinning, beleue without presuming, repent without despairing, feare without doubting, be merry without vaine lightnesse, be sad without heavy and vnprofitable dumpishnesse.

The sixth deceit is, when we in-croach vpon God in those things wherein hee hath giuen vs some liberty in his word, going beyond the bounds he hath there set vs. God hath giuen vs liberty, yea indeede hath

2 Cor. 2. 11.

1 Tim. 5. 23.

VI. Deceit, In-croaching in the vse of things lawfull.

Confess. 10. 36.  
 Itaque nobis  
 quoniam propter  
 quedam humane  
 societatis officia  
 necessarium est  
 amari & timeri  
 ab hominibus, in-  
 stat aduersarius  
 ubiq; spargens  
 in laqueis. Euge,  
 Euge, ut dum  
 a uide colligimus  
 incante capia-  
 mur, & à veri-  
 tate tua gaudium  
 nostrum depona-  
 mus, & in homi-  
 num fallacia po-  
 namus, libeatq;  
 nos amari, & ti-  
 meri, non propter  
 te, sed pro te.

Luk. 21. 34.

hath imposed a necessity vpon vs to seeke the main-  
 tenance of our owne credit and good name, that so  
 we might be the fitter instruments of glorifying him  
 in our seuerall callings; but herevpon, as S. *Ansten*  
 hath well obserued, through the deceitfulness of our  
 hearts, we are drawne on to desire and delight in the  
 loue, the reuerence, the praise of men it selfe, and to  
 like well enough of it, to be loued and reuerenced,  
 not for Gods cause, but even in Gods stead. But this  
 deceit is specially in the vse of things indifferent, as  
 meat, mirth, marriage, recreation, sleepe, apparell,  
 and such like. Of all which, God indeed hath gran-  
 ted vs the vse, yet not so, but hee hath confined vs  
 within certaine limits, and as vnto the sea, hath set  
 vs our bounds, saying; *Thus far shalt thou goe and  
 no farther.* Now our deceitfull hearts hauing once  
 gotten this by the end, that such and such things  
 are indifferent, and so may lawfully be done, thinke  
 they are then on a sure ground, and so care not  
 how farre they lash out; as though there were no re-  
 straint in the vse of things indifferent. And thus it is  
 strange to see, how that which is lawfull, drawes on  
 that which is not conuenient, yea, and what horri-  
 ble sinnes are swallowed downe vnder the name of  
 things indifferent. Come to a swinish Epicure, that  
 makes his belly his God, and tell him of his abuse of  
 Gods creatures: he will answer presently, why strai-  
 ten you my liberty in the vse of the creatures, which  
 Christ hath purchased for me? Hath not God given  
 vs wine to make glad the heart? Yes to make glad; but  
 drunkennesse and surfeiting makes it heauy; *Take  
 heed,* saith our Sauour, *least your hearts be made heauy*  
*with*

Prou. 23. 10.

with surfetting and drunkennesse. Thus we see how easily our deceitfull hearts remooue the auncient bounds set by God, which to doe, but with men, is a deceit not to be suffered: And so it steales on further, till at length it bring vs from *Christian libertie*, to a most *unchristian libertinisme*, and *luxurious licentiousnesse*. Behold then heere a noble deceit; while men thinke they take and vse their liberty, indeed they loose it: For in the vse of these things, wherein God hath made them free-men, they make themselves bond-men; being brought under the power of those things which they vse, as the Apostle elegantly speaketh; For they so inthrall themselves to the lust of their senses, and of their bellies, that though their owne, and others destruction besometime ioyned with the vse of some of these things, they cannot yet forbear: Which seemed to be the fault of some of the *Corinthians*, couering their intemperancie, and loue of their bellie, whereby they hazarded some of their brethrens soules, with the pretence of *Christian liberty*. So much the Apostle, not obscurely, intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this answer, *But I will not be brought under the powre of any thing*: I will not make my selfe a slaue to my belly, whose Lord I should be. So also God hath giuen vs liberty to deale in the world, and worldly occasions; But here, an inch being giuen, wee take an ell, rushing our selves ouer head and eares in them, to the prejudice of faith in Gods prouidence, and of the exercises of piety. So God hath giuen this liberty to his Ministers, to take of their flocks sufficient maintenance:

1 Cor. 6. 12.

He



*In Epist. Conceditur tibi ut de altari viuas, non ut de altari luxurieris.*

*Confess. 10. 31. Crapula non nunquam subrepat seruo tuo.*

*Clem.*

*VII. Deceit, Iustling out a greater good by a lesse.*

He that attends vpon the altar, may liue of the altar. But *Bernard* obserued it, in some of his time, that thence tooke occasion to riot and ruffle it out vpon the Altar, though yet the Scripture saith not, the Minister may luxuriously lauish it, but onely liue of the Altar. The Scripture also permits feasting and merry-making: But how easily heere doe wee ouershoot our selues? not onely the common sort in their quaffings, carousing healths, and scurrilous mirth, but euen the better sort also, exceeding the bounds of moderation. *Austen* confesseth his errour here. *Lord* saith he, *drunkennesse is farre from me; let it not once come neere mee: As for gluttony it steales somtimes vpon thy seruant: I pray thee remoue it far from me. But who is there that sometimes is not carried away beyond the measure of temperance?* Thus parents, because of the lawfulnessse of naturall affection, fall to cockering of their children: In all these and such like cases, wee must be as ialous of our selues, as *Iob* was of his children in feasting; For here the deceit is so much the more easie, by how much our suspition of it is the lesse, presuming vpon the lawfulnessse. But wee must oppose to this deceit that of the Apostle; *All things are lawfull, but all things are not expedient.* Circumstances of time, place, persons must be considered: Otherwise that saying is true: *Hee that will doe all lawfull things, all that hee may, will quickly come to doe vnlawfull things, something that he may not.*

The *seuenth* deceit is, when vpon some care of doing a lesse good, wee iustle out the greater, and that oftentimes when it is most seasonable. *Martha* wis thus

thus deceiued, when her care of performing one good duetic, in giuing the best, and most respectfull intertainment to CHRIST she could, detained her from the hearing of the Word, a matter of far greater moment. Thus many that reade not all the weeke long, knowing yet that reading is a duty commaunded by GOD, will therefore be reading of the Scriptures in the Sermon-time, at the Church. Some also are at home in their priuate prayers and meditations, when the Church is assembled together, and with priuate-seruice exclude the publique. Others in hearing of the Word, while they minde the method and order of the Preacher, and matters of knowledge, they neglect that which concernes affection: And diuers such like. Heere remember, that howsoeuer in euill things that rule be false, *of euils choose the least*, yet in good things the contrarie is true: *Of goods choose the greatest.*

The *eight deceit* is, when hauing performed some good seruice to God, we therevpon take occasion to be the more carelesse and secure: Like boyes, who after they haue followed their Bookes hard in the schoole, thinke then they are priuiledged to sport and play reakes. So is it with vs. We may easily feele this disposition in our selues, to be ready to please our selues in vnlawfull liberties, when we haue pleased the Lord in lawfull duties. We may see it in *Iohnah*, after his embassage faithfully discharged to the Niniuites, breaking forth into anger against the Lord: and in *Ezekiah*, after his notable seruice, both of praier in sicknesse, and of thanksgiuing after deliuerance, fouly ouer-shooting himse'fe in a vaine ostentation

VIII. Deceit,  
After good  
successe to  
grow secure.

ostentation of his treasures to the Babilonish Embas-  
sadour. Therefore after a lightening, take heede of a  
foyle. Neuer haue we greater cause to tremble, then  
after wee haue well acquitted our selues in the per-  
formance of some good duty. Then will our hearts be  
seeking of vnlawfull liberty, and offering to steale away  
from God, that after their paynes in his seruice they  
might refresh themselves with some pleasure of sin.

I X. Deceit,  
The fleshes  
peruerse imita-  
tion of the  
spirit.

The *ninth deceit* is, when the flesh doth peruersly  
imitate the spirit in vs; when, as the Diuell transfor-  
meth himselfe into an Angell of light, so our fleshly  
and corrupt harts into the similitude of spirituall, and  
renewed. How is this? Specially in the raising vp of  
many good and holy motions; meditations, desires,  
and affections in our minds. For example, other while  
in prayer, or in hearing of the word, there come into  
our mindes such and such thoughts, and good pur-  
poses of doing this or that good worke; sometimes  
also many good affections, as of griefe for our sinnes,  
and such like, which yet are nothing to our present,  
either praying or hearing. Here our deceitfull hearts  
will be ready to thinke these come from the spirit of  
grace; but the truth is they come from our owne  
carnall hearts, and the Diuell together, both mutu-  
ally conspiring to deceiue vs. For the Spirit of God  
hath no such office to draw away mens minds from  
hearing the Word: No, it openeth the heart, it boar-  
eth through the eares thereof, and maketh vs to at-  
tend. So the spirit of God hath no such office neither  
as to trouble mens mindes in prayer, with thoughts  
impertinent: No, the spirit is the spirit of praier, and  
chaserh away all stragling thoughts, and keepeth

our

our mindes steady, and attentine in prayer. Therefore assure thy selfe, heere is noble iugling. These thoughts suggested, though in themselves Diuine, yet the spirit that suggests them in this fashion, is not diuine, but fleshy, or diabolicall.

The tenth deceit is, when in temptation our hearts betray vs, like *Iudas*, into the diuels hands. If one liuing familiarly with vs, so that wee repose some trust in him, should yet, walking abroad with vs, and seeing some enemy come to offer violence, runne away from vs, would wee not account him a deceitfull person? much more if he should conspire with the enemy, and take his part against vs. So is it heere with our hearts, that lye continually in our bosomes, and pretend great kindnesse, and friendship, no sooner yet can the Diuell set vpon vs with any temptation, but they forsake vs, yea, they deliuer vs vp into his hands. Herein dealing with vs as the false-hearted men of *Keilah* would haue done with *David*. As *David* mistrusted them, so should we these hearts. We neede not to aske the question, as *David* did of the men of *Keilah*, *Will they deliuer vs*: Wee may assure our selues they will. Such is the depth of their falshood. *Iudah* when he went out in the morning to the sheepe-shearing, had no such purpose as to commit incest with *Thamar*, but yet for all that being tempted, see how his owne heart deceiued him, and gaue him the slip, yea, thrust him into the hands of the temptation. And alas! who sees not this falsenesse of his owne heart, yea euen then when we goe forth into the world with a purpose against such and such sinnes? yet no sooner

X Deceit, treachery in temptation.

1 Sam. 23. 11.



XI. Deceit, by  
minding fu-  
ture good to  
neglect pre-  
sent.

1 Sam. 10. 7.

Neh. 2. 6. 7.

Verse 3.

XII. Deceit.  
Perking of the  
Handmaid a-  
boue the Mi-  
stresse.

are the least tising and tempting occasions offered to our eyes, eares, or other senses, but we are caught presently.

The *eleventh* deceit is, by holding vs occupied in thinking of some good thing to come, to make vs neglect our present duty. Here we should remember that saying of *Samuel* to *Saul*, *When this shall come to passe, namely thy kingdome, doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou hast certainty of that which is present. If thou wilt lay hold vpon the present occasion thou mayest; But as for that which is to come, thou art wholly vncertaine, thou knowest not whether there will euer be any occasion of good for thee to lay holde of, or no. Herein mee thinkes the deceit of our heart is like the practise of *Tobiah* and *Sanballat*, against *Nehemiah*, who would haue drawne him away from the repairing of the citie by calling him to conference, and consultation with themselves; so our harts do often diuert vs from the prosecution of many good purposes, by casting other odde impertinent matters in our way, like as in a case farre vnlike, the *Philistines* diuerten *Saul* from the pursuit of *Dauid*, or as the *Foxe* diuerts the hunt sman sometimes from following the Hare. But in this case we must be wise to answer our hearts, as *Nehemiah* did his crafty aduersaries, *I haue a great worke to doe, and I cannot come downe: why should the worke cease, while I leaue it, and come to you?*

The *twelfth* deceit is, when admittance being gotten for something, because of some other thing wher-on it should wayt, as a handmaide on her mistresse, yet

yet this hand-maid beginneth to perke aboue her Mistresse, and to inroach and vsurpe vpon the chiefest place. *Austen* shewes this deceit in himselfe, in his sensuall delighting in singing of Psalmes, in regard of the sweetnesse of the sound, and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delights of my eare deceiueth mee, whiles sense does not so follow reason, that it can patiently endure to come behinde it, but hauing gotten to be receiued onely because of it, would therefore goe before and haue the chieftie. So I sinne in these things, not perceiuing it: but afterward, I perceiue it.* The naturall delight in singing of Psalmes is lawfull, if it be subordinate, and subseruient to the spirituall delight in the matter it selfe. But here was *Austens* deceit, that the naturall delight in the sound, did ouertop the spirituall delight in the substance of the Psalmes. So it is lawfull to delight in the witty speeches that are in Sermons; so we vse this our delight in the wit, to confirme our delight in the grace of the same speeches: But here is the deceitfulnesse of our hearts, that our affection to the wit is farre more in sense then to the grace, and that in affecting the wit of a Sermon, wee feelee our affection to the grace something slaked and cooled. This is as if one who is welcome to a place, onely because hee is in my company, and comes as my shadow, should yet, after hee were receiued into the house for my sake cause my friend to thrust me out of the doores, that he may haue all the welcome, and kinde intertainement alone.

Confess. 10. 34.  
Sed delectatio  
carnis meae sepe  
me fallit, dum  
rationem sensus  
non ita comita-  
tur, ut patien-  
ter posterior sit,  
sed tantum quia  
propter illam  
meruit admitti,  
etiam praecurre-  
re ac ducere cona-  
tur. Ita in his non  
sentiens, &c.

## CHAP. XXIII.

Of the deceit of our Affections in generall.

Deceit of Affections alone.

**H**itherto we have spoken of that deceitfulnesse of heart, which is *inwardly* in the minde, and affections: it remaineth now, that we speake of that deceitfulnesse of the affections, *by themselves*. Where first, we will speake of their deceit in generall, and then secondly in speciall, of the deceit of some speciall affections.

Generall, in their

Variables.

The deceit of the affections in generall, shewes in selfe in two things. 1. In that they are of so variable & mutable a disposition, that the face of the heavens is not so diuers, nor the sea, or weather, so inconstant, nor the Camellion so changeable, as they. Nothing is there so vnstaied, nothing so vncertaine, nor only changed this day from yesterday; but this houre, yea this moment from the former. Hence that of *Salomon*: No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues or hates, by reason of this ficklenesse of our so easily alterable affections. Who would haue thought, that *Ammons* so hot affection to his Sister, could euer haue beene cooled? Yet for all that, presently after his lust was satisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cried *Hosanna* to Christ, would after haue cried so soone, *crucifie, crucifie*? Who would haue thought the *Aegyptians* so desirous of the Israelites departure, that they

even

Ecc. 9. 1. Interpreted.

even wooed them to be gone, by giving them their precious jewels, should yet within so few houres, on the suddaine runne after them, to recover them againe into their hands as before. So for ioy and sorrow wee may see the like varieties and changes. *James* that to day is the onely merry man, while the ground flourisheth, to morrow when it perisheth, none so pensive or perplexed as hee.

This deceit of our affections is most dangerous in the matters of religion; when wee begin to wake cold, having beene once zealous, and to cate vp that zeale of Gods house, which was wont to cate vp vs. Thus was it with *Ephesus*, charged by Christ with the losse of her first loue; and with the Galathians, that at the first were so seruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him, yet afterward were more ready to plucke out his eyes. Thus also fared it with the Iewes, who at the first followed, and flocked after the Baptist, and reioyced in his light but yet for a season onely: *Iohn* quickly grew stale to them, and as our Saviour intimates, no more accounted of them as *a reede shaken with the winde*. And would to God the case were not alike with too many in these our daies.

Reuel. 1. 4.

Gal. 4. 15.

Iohn 5. 35.

Math. 11. 7.

2. Corrupting  
of the iudge-  
ment.

1 Tim. 2. 14.

The second thing wherein our affections shew themselves deceitfull, is the blinding and corrupting of our iudgement: These are our *Eyes*, that doe deceive vs *Adam*, saith the Apostle, was not deceived, that is, so much by his iudgement, (though also by that too) as by his affection to his wife, which at length blinded his iudgement. True



it is, our iudgements should governe our affecti-  
ons, as *Adam* should haue done *Eue*; yet thus it  
falleth out, that affection ouer-rules, and ouer-per-  
swades iudgement. We see how our affections to  
our children, kindred and special friends, doe often  
dazle our eies, that we maintaine errour and wrong.  
As *Barnabas* may seeme to haue done against *Paul*  
in his so stiffe standing out against him in the case  
of *Marke*, who was his kinsman, as appearts, *Coloss.*  
4. 10. How often haue errors beene entertained  
because of our affections to those that bring and  
broach them? Hence that fetch of heretiques, ob-  
serued by *Tertullian*, first to *perswade*, then to *teach*;  
first to worke vpon mens affections, and to gaine  
some interest in their hearts, then afterward to la-  
bour the vnderstanding thus prepared, to wooe the  
Mistresse by the Maide: Whereas the truth con-  
trarily doth perswade by teaching, not teach by  
perswading. Contrarily many wholesome truths  
haue beene distasted, onely by reason of the preiu-  
dice which our naughty affections haue conceined  
against the teachers; As in the example of *Ahab*,  
refusing *Micaiah*s prophesie. Againe, whats the rea-  
son, that so many wise and learned men in the  
Church of Rome haue beene, and still are so grossly  
seduced with such foppish, and senselesse errors?  
Euen this their owne affection to gaine and glory,  
and those other alluring gifts, which that flatter-  
pet hath in her hand, which they cannot receiue  
vnlesse they first take her poysoned cup and drinke  
thereof. Reward blindeth the eyes of the wise; that is  
our corrupt affection towards reward. When once  
the

*Prins suadere  
quam docere.*

*Veritas docendo  
suadet, non sua-  
dendo docet.*

*Deut. 16. 19.*

the affection is set vpon game, then presently gaine is godlinesse; and if a thing be gainfull, then though neuer so vile, it shall be coloured ouer, as good and lawfull. Our affections when they would haue a thing, sharpen our wits and set them on worke to deuise arguments to serue their turne. But suspect wee alwayes our iudgements (though they may seeme neuer so well fortified with reasons) in those cases wherein our affections are interested. Surely our affections will plead mightely, and deale craftily, rayling vp fogges and mists before our eyes, and setting false colours vpon things to deceiue vs. Looke how in a greene glasse all things seeme greene, and as to an aguish taste all things bitter; so when the iudgement is disordered by affection, all things shall be iudged of according to the pleasure of affection. Therefore *Peter* well sayes of these corrupt lusts, that they *fight against the soule*; yea euen the principall part thereof, the Vnderstanding, by making it seruilely to frame it iudgement to their desire. We ordinarily see the deceit of our affections in naturall things. Fathers thinke their owne children the wisest, and the fairest: So louers their loues. The Ape thinketh his owne brats, though onely and mishapen, to be layre and beautifull. Assuredly these affections of ours, are no lesse deceitfull in things spirituall. The vilest deformities, if once they be affections darlings, shall be accounted comely ornaments. Let others say what they will. The affections haue taken captiue the vnderstanding, and *Dalilah* hath lulled *Sampson* asleepe. The belly hath no cares, nor yet

1 Peter. II.

no eyes. So much for the deceit of Affections in generall.

## CHAP. XXIII.

Of the deceitfulnesse of Love, Anger, Joy.

Speciall.

1. Love.

The Deceit.

**N**OW to come to the deceit of some particular Affections. And first to beginne with Love.

1. The deceit of the affection of Love is, when we thinke we loue mens persons, as they are Gods creatures in *Adam*, and his new creatures in *Christ*; when yet indeed we loue not their *persons*, but their riches, honours, reputation in the world, and such like *adiuments* of their persons. In louing of our selues, we preferre our persons before our goods, or ought else; as the Diuell obserued, *Skinne for skinne*, and *all that a man hath will hee giue for his life*. Now the Law is, *Thou shalt loue thy neighbour as thy selfe*: And so wee should loue him and not his. But quite contrary is it with many of vs in the louing of others; We preferre their purses and portions before their persons. Whatsoeuer we may perswade our selues, the truth is, that wee loue specially in them these outward things, and know them according to the flesh. The discouerie of this deceit is in the change of estate.

The discouery thereof.

1.

1. When riches are turned into pouertie, honour into ignominie; if then wee leaue our friend, it is euident we loued not his person before: For that is still the same, his piety, his parts are the same, that when

when he was rich, happily more. When the corne is spent, the Rats leaue the barne, and yet the roome is the same: It was not then the roome they loued. Here was the tryall of the sinceritie of *Iohans* loue to our Saniour, that hee forooke him not on the Crosse, as his fellowes did. For indeede Christ was the same on the Crosse, that in the Pulpit, in the Temple: Christ suffering, was the same, that he was working miracles. Thus was the deceitfull loue of many Professors at *Rome* towards *Paul* discovered, in that they stood not to him when he was conuicted before *Nero*. Herein also appeared some vnsoundnesse in *Iohs* wife her loue, when shee began to loathe him because of his boyles and botches. If shee had loued his grace, botchie *Iob*, and poore *Iob* was as gracions, as haile *Iob* and rich *Iob*. The like may be said of their loue, who depending vpon him in his flourishing estate, afterward despised him in his fall.

*Iob 30.1.*

2. When also oure estate is changed from worse to a better, here also is a discouery of deceitfull loue. For as in the former change vnsound loue will turne into hatred, so in this into enuy. Here was the discouerie of *Sauls* false heart to *David*, when seeming to loue him dearely and entirely before, hee could not yet endure him, when hee saw him grow greater then himselfe, and heard his *tenne thousand*, and but his *one thousand*. And here was a notable tryall of the sinceritie of *Ionathans* loue to *David*, when for all he knew he was to be preferred to the Kingdome, and the onely man to put him by that dignitie, yet still hee continued constant in loue.

Whereas



Whereas, if hee had loued him onely for outward respects, as because of the similitude of their dispositions, that hee was a man of a Martiall spirit, and not chiefly for his piety, hee could not but vpon this occasion haue most bitterly hated him. This must teach vs in louing others, to examine our owne hearts, what it is wee loue in them; whether the Image of God, or the deceiueable shadowes of the world. And those that haue much loue, and many friends must learne wisdom, not to take all for friends that pretend affection. And because the heart of man is thus deceitfull in loue, as in nothing more, it must teach vs in the multitude of greatest and strongest friends to flye vnto God, and to make his loue our chiefeft stayes: His loue I say, which is without deceit, without repentance, without the least shadow of turning. For *whom hee once loues, hee loues to the end.* Mens loue is so often deceitfull, that wee may iustly complaine with *Iob*, *My friends haue deceiued mee as a brooke*: and with the Church in the Lamentations; *My louers stand farre off from me*: and with *Paul*, *all haue forsaken mee*. Leane not then on this broken staffe. Secure not thy selfe, no not in the fauour of Princes. Trust not in them, saith the Psalmist, because they are mortall, and their breath is in their nostrils: Much more then may I say, trust not in their loue because their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may dye before themselves, they may suruiue their loue, breathing out their loue, before their breath. So much for *Loue*.

Iohn. 13. 1.

Iob. 6. 15.

Lamen. 1. 2.

2 Tim. 4. 16.

Psal. 146. 4.

1. Anger.

2. Affection is *Anger* and hatreded, an inueterate anger

anger. The deceit is, when we thinke we hate mens sinnes, when indeed it is their persons, and that wee are angry for sinne against God; when indeed it is for some iniurie done to our selues. For so it is, that Gods cause and our owne often meet together. And wherein we are wronged, therein also is God. Now hence by reason of this company and concurrence of Gods cause and our owne, wee are very apt and ready to deceiue our selues; thinking our anger is directed against the dishonour of God; whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our owne offence.

The deceit.

The discovery therefore of this deceit is:

The discovery thereof.

1. In the partition of Gods cause and our owne. Let vs marke how wee are affected, eyther when God is dishonoured without our iniury, or wee iniured without any great impeachment of Gods honour. Now if we can be as hot as toiles in our owne priuate iniuries, where Gods glory is not called in question, and yet as colde as Ice when most dishonourable indignities are offered to the Lord, without any touch of our selues; then it is euident, that in those cases, where Gods cause and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our Seruants and children haue neglected their duety to vs, there is iust cause of anger: For Gods Commandement is broken by them. But deceiue not thy selfe, when vnder this pretence thou lettest loose the bridle to thy rage. For how often hast thou thy selfe failed farre more in thy duty to God? how often hast thou seene thy

thy Children and Seruants dishonour the Name of the Lord many wayes, and yet wast neuer halfe so angry: Here was the tryall of *Moses* his anger: When the people murmured, and when *Korah* rebelled against him, here was iust cause of anger; But here Gods cause and his owne were coupled. Let vs therefore marke *Moses* his behaviour when they were singled. *Numb. 12.* *Aron* and *Miriam* offer him a priuate iniurie: It is said his meekenesse was such that he gave them not a word. Again, *Exod. 32.* the people had fallen to Idolatrie, and had made a Calfe, and *Aron* had his hand therein: Here Gods quarrell was seuered from his owne; And how carries he himselfe here? Hee spares neither *Aron*, nor the people, but in a godly fit of zeale takes on, breakes the two tables in peeces, &c. A meeke lambe in his owne iniurie: A fierce lyon in Gods. Here was pure anger, free from guile and gall.

2.

3. If our anger be properly against sinne, then it will keepe vs from sinning grossly in being angry. For what likelihood is there, that he is truly angry against sinne, that commits a greater sinne in his anger, then the sinne wherewith hee is angry. Thus many are angry for small offences, which indeede are sinnes also against God: but in their anger they are so distempered that they breake out into cursing, raging, rayling, &c. which are farre greater sinnes, then that wherewith they are discontent. Here was *Dauids* anger against *Nabal* discovered to be faulty. He might happily perswade himselfe hee had cause to be offended; For *Nabals* churlish vnthankfulnessse was odious to God: Yet that was not

not it which angered *Dauid*. For then how came it to passe that his anger prouoked him to sweare, to conceive a bloody purpose of murder? Grace begets not sinne, but holds backe from sinne. Grace is neuer a paire of bellows, to blow vp in vs the fire of corruption, so as is often our anger. And therefore our anger then is, not of grace, but of corruption.

3. Holy anger, that is conceived against sinne, doth not any thing vnfit vs for duties wee owe either God, or man; no not that man with whom wee are angry. As *Moses* was angry with the *Israelites*, and chid them sharply, yet withall prayed for them heartily. As when our children, through their owne fault, haue got some sicknesse, for all our angry speeches, wee goe to the Physician for them. Christ when hee was angry with the *Pharises*, at the same time mourned for their sinne. *Jonathan* was angry with his father for vowing *Dauids* death: yet his anger made him speake nothing vnbecoming the duty, either of a Sonne to his Father, or of a Subiect to his Soueraigne. Anger against sinne is alwayes ioyned with loue of the sinner. Sincere anger is a *louing* anger, a *deuout* anger: It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetstone to Prayer, and by helpe of it, thou shalt pray better then before. If then thine anger so disguise thee, and put thee out of frame, that thou canst not tell, either how to pray to God, or looke, or speake louingly to man, not onely the person angring thee, but scarce any other, it is a conuiction of the deceitfulnesse of thy anger.

Mar. 3. 5.



3. Ioy.  
Double.

1 Deceit.

Discouery.

1

2

2 Deceit.

Discouery.

Phil. v. 7.

3. Affection is *ioy*. In the which there is a double deceit. 1. When we thinke we reioyce in Gods outward benefits, onely as pledges of his loue, when indeede wee reioyce more in the benefits themselves, then in the benefactor.

Then discouery is, 1. By our drooping and dejection vnder the Crosse. If it had beene Gods fauour onely wee had reioyced-in in our prosperity, why then is the copy of our countenance changed? for Gods fauor is still the same to his in affliction, which in prosperity, haply greater.

2. By the effect of our ioy, which is the sadding and greuing of Gods spirit. Whence ariseth a heauie lumpishnes, and vnwillingnes of Gods seruice.

2. Deceit is, when wee thinke wee reioyce in the graces of Gods spirit in our brethren; for themselves, when wee reioyce in them onely as they are some way beneficiall to our selues, as in the matter of liberality. Here the triall is, to marke whether we reioyce as much in other graces, which are not so profitable to vs, or in the same graces, when it falls out that they are profitable to others, not to our selues. Excellently *Paul to Philemon. We haue great ioy in thy loue: For by thee Brother (not my, but) the Saints bowels are refreshed.* Many reioyce onely in that loue which refresheth their owne bowels. Which is indeede to reioyce rather in their owne profit, then in the grace of God it selfe. For that loue which refresheth other Saints bowels, and not mine, is loue, as well as that which refresheth mine. If I reioyce in loue, because it is loue, because it is grace, I shall reioyce as well in the one, as

in the other. Yea, and when this grace is beneficiall to vs, rather yet in his benefit whose it is, because of the fruit furthering his owne reckoning, shall we reioyce, then in our owne.

Phil. 4. 17.

CHAP. XXV.

*Of the deceitfulnesse of our Sorrow,  
Desire, and Confidence.*

IV. **A**ffection is sorrow. Where there is a two-fold deceit. 1. When *worldly* sorrow shroudes it selfe vnder the countenance of *Godly* vexation, of *humiliation*. Come to many in their afflictions, and reprooue them for their carnall sorrow, and their answer is ready, when Gods hand is gone out against vs for our sinnes, should wee not be humbled? yes, for your sinne: But loe the deceitfulnesse of your heart, It is the punishment that grieues you, not the sinne, the Surgions playster, not thine owne sore. You grieue not at the punishment, because of the sinne deseruing it: but at the sinne, because of the punishment following it.

4. Sorrow.  
Deceit two-  
folde.

The discovery of this deceit, is

Discovery.

1

1. When, vpon the ceasing of the punishment, wee are cheered presently, though still both the guilt, and filth of our sinne sticke in our conscience. Like as the foolish boy is glad, when the smarting plaister is off, though his sore still remaine vnhealed. Whereas, if it were the sinne that grieved

vs,

vs, our griefe, together with our sinne, should outlast the punishment. But if once we haue any ease of our punishment, wee giue ouer our sorrowing forthwith. Which shewes that with those Iewes, we mourne onely for our corne and oyle, &c.

Hol. 7. 14.

2

2. Discouery is by the property of godly sorrow, which is to make a man fresh, and nimble in his spirits for prayer, and other good duties. Whereas worldly sorrow lies heauy, like lead, vpon a mans heart, and will make a man sleepe sooner, then pray; as in *Jonas* sleeping in the midst of a terrible tempest, which droue euen the prophane Mariners to prayer; and in the Disciples, who being possessed with worldly sorrow, were neither able to watch one houre with Christ in prayer, nor fit to heare that doctrine which Christ otherwise was ready to haue taught them. For so our Saviour told them: *I haue many things to say vnto you: but you are not able to beare them*; namely, because their spirits were dulled, and deadened, with worldly sorrow. Which euen in this sence also, may be said to cause death; though yet the opposition of life, which the Apostle maketh in that place, *2. Cor. 7.* seemes to restraine the sence to spirituall death. But it is true that worldly sorrow causeth euen this naturall death. Whereas godly sorrow procures a good conscience, which is the very health of the bones, a continuall feast. Euen in the very act of mourning is a mans heart light, and cheerefull. If then we finde our senses quickened, our spirits reuiued by our sorrow, so that wee feele it to giue wings to our prayers, which before lay groueling on

Iohn. 16. 12.

2 Cor. 7. 10.

on the ground, then haue wee an argument it is sound, and good. For godly sorrow is alwayes mixed with, nay indeed proceedes, from faith, which, in the apprehension of mercie, yeelds matter of ioy, to allay the bitternesse of our teares. But if wee haue no hearts to pray, if our sorrow make vs spiritually, both dumbe, that wee cannot speake to God, and deafe, that we cannot, with those Israelites, heare G O D speaking to vs; then haue wee cause to suspect our sorrow, as vnfound, and deceitfull.

Exod.6.9.

2 Deceit of our sorrow, when our owne priuate sorrow is couered with the title of sorrow for the publique euils of the Church, where we liue. Vusually it falleth out, that euery one of vs in particular are interested in the publike calamities of the state where wee liue, and so are pinched with the sense of their smart. Hence many deceitfully imagine, they are grieved for the publique euils, when indeed it is no otherwise for the publique, then as they touch them in particular.

2.

Do not many mourne in the aduersity of the Gospell, because they mourne for their owne aduersity? Oh great corruption of our hearts! O bottomlesse pit of hypocrisie! *Greenb.* in Plal. 119. vers. 139. Discouery.

1.

1 Sam. 4. 31.

Here the discouery is.

1 In the separation of our owne cause from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then wee can distast our owne priuate felicities, and call them *leahods*, as that good woman did her sonne, when the arke was captiued; if then we are as pensiue, as if wee our selues in our owne persons sustained that which the Church doth, then it is an argument our griefe is sincere. As in *Nehemiah*, whom his owne ease, and great grace, and authority in the Kings



Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2.

2 When besides the common euils of the Church: wee suffer some personall afflictions, that concerne vs solely. If our griefe be truely for the Churches euils, then, in this case, the sense of griefe for the publike euils will blunt the edge of our priuate sorrow. As in two diseases of the body, the stone, and the gout, when they meete together, the griefe of the stone, because it is the greater, doth take away all sense of the gout, because it is the lesse: so heere, in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publike distresses. But if it bee quite contrary with vs, that we cannot feele the churches misery, we are so affected with the sense of our own, this is more then a presumption, that when the Churches afflictions were our owne, wee mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating *Polus*, that, vnder the representation of anothers griefe, truely, and heartily lamented the death of his owne sonne.

5. Desire.  
Deceit, 2.

I.

5 Affection is *Desire*. In the which also is a double deceit.

I When our *unnaturall* desires are cloaked with the name of *naturall*. Though mens desires are infinite, and insatiable, yet for all this vsually they deceiue themselves with this, that they desire onely a competency, neither pouerty, nor riches, but onely *Agurs* conuenient portion. Now competence is that, which will not onely serue *nature*, but that

that also which is fitte for our *estate* and *calling*. And so that which is but competent for one estate and calling, and say a Magistrate, is superfluitie for another, as say a priuate man. Well then, let vs see whether it be so vsnally with our desires, as they pretend, that they confine themselves within the bounds of mediocrity, and competencie. The tryall will be this, if, when they haue that which is competent, they then rest contented. For there are three desires; The desire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *Grace* with lesse: but *corruption* is insatiable. If then there be no hoe with our desires, but when they haue got that which themselves, at first, would set downe as a matter of competency, yet they still are like the crauing horse-leaches, that cry *Gine, gine*, it is an argument, it is the desire of *corruption*, not of *nature*, not of *grace*. Naturall thirst is discerned from a guish by this, that the naturall will be quenched with a draught, but the other is further prouoked by drinking. So, when men shall say, I desire onely a sufficiency, if I had but so much, I should be well apaide then, and yet, when they haue that, couet more greedily then euer before, this is an Ague, a dropsie, a disease; no naturall, no kindely thirst. But heere, this deceit of our desires is so much the harder to be discovered, in that it is not so easie to define in euery thing that which is competent. And so vnder the couer of competency wee quickly fall into the snare of pleasure and excesse. This Saint *Austen* excellently describes in the desire of meates and drinkes, and by like proportion we may apply

Discovery.

*Desideria naturalia finita sunt; ex falsa opinione nascuntur ubi desinant non habent. Nullum terminus falsus est Sen.*

Sub velamine  
necessitatis in-  
cidit in laqueos  
voluptatis.

Bernard.

Confess. 10. 31.

Sed dum ad qui-  
etem satietatis  
ex indigentie  
molestia transio,  
in ipso transitu  
mibi insidiatur  
laqueus concu-  
piscencie.

Et sepe incertum  
vtrum adhuc ne-  
cessaria corporis  
cura subsidium  
petat, an volup-  
tuaria cupidita-  
tis fallacia mi-  
nistrium sup-  
petat.

Ad hoc incertum  
hilarescit infu-  
elix anima, &c.  
Vt obtentu salu-  
tis obumbret ne-  
gotium volup-  
tatis.

AA. 8. 19. 1. 2.

it to the desire of any other thing. *While*, saith he,  
“*feeling the trouble of want*, I make towards the quiet  
“of fulnesse, in the very passage from the one to  
“the other, there lies in waite for me the snare of  
“concupiscence. And whereas our health is the  
“cause of our eating and drinking, heere a certaine  
“dangerous pleasure ioynes it selfe as a hand-maid,  
“and yet for the most part labours to goe before,  
“that it may seeme to be done for her sake, whether  
“I say I doe, or would doe for my healths sake.  
“But there is not the same measure of both. For  
“that which is enough for health, is too little for de-  
“light. And it is often vncertaine whether the neede  
“of my body craue more, or the voluptuous deceit  
“of my appetite. At this vncertainie my vnhap-  
“pie soule reioyceth, as at the matter of her excuse,  
“and defence, being glad that it doth not appeare  
“what is sufficient for health, that so vnder the pre-  
“tence of health, shee may shadow her intempe-  
“rancy.

2 Deceit is, when our *carnall* and worldly de-  
sires are accounted of vs as *spirituall*. This deceit  
falleth out in this case, when in one and the selfe-  
same thing which wee desire, there is matter fit to  
giue contentment to both these desires. As in *Si-  
mon Magus* his desire of the gifts Apostolicall; be-  
sides the excellency of the gifts themselues, fit  
matter for a holy desire, there was also profit, and  
glory that might ensue, fit matter to prouoke the  
carnall desire. *Simon* would seeme to be deuout  
and holy, and to desire the gifts for themselues, for  
that worthy reckoning he had of them; But *Peter*  
smelt

smelt out the close deceit that lurked in his heart, and saw that it was a fleshly desire, looking toward lucre. So the Apostle saith, *Hee that desireth the office of a Bishop, desireth a worthy worke*: Yet that delire which many haue of it, how deceitfull is it? The worke desired is worthy: the desire thereof in many is most base and vnworthy: For though there be fit matter in this office to kindle a holy and spirituall desire; namely, the beauty of the office it selfe, Gods glory, and mans saluation, shining in the very face thereof; yet withall there is some matter to stirre vp a crooked and couetous desire, namely, the hope of gaine in a fat benefice. Here a couetous *Balaam* will hide his base desire of the reward of the office, with a pretence, of a spirituall desire of the office it selfe. Such is the deceit of those that buy livings vnder this pretence, that they desire to exercise their gifts, which otherwise, the iniquitie of the times being such, they cannot haue the vse of. So also in the matter of marriage, this deceit is very vsuall. The party affected hath pietie matchable both to person and portion, and yet both these in good measure too: Here one too much wedded to the world, or to the flesh, will cloake his affection to portion or person, with a pretence of affection to pietie; as though that had the preeminence in swaying of his desires; where happily, if the heart be truely searched, the contrary will appeare.

The discouery of this deceit is, when the matter that should satisfie the carnall desire being taken away, there onely remaineth the inuiter and inciter

1. Tim. 3. 2.

Discouery.



of the spirituall and holy. For if then wee desire not as feruently as before, wee may iustly feare fraud in our desires. Here *cooled* desires are *crafty, decaying, deceiuing, flinching, false.*

6. Confidence.  
The deceit.

And discouery.

6. Affection is *Confidence*. Where the deceit is, to thinke wee trust in God, when indeede wee trust onely in the meanes. The deceit is, both when wee haue the meanes, and when wee want them. The deceit of both is discouered by our behauour towards God in the presence of the meanes. For if then wee giue ouer praying to God, or abate of our feruencie in suing and seeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely relye on God, as on him who is sufficient without meanes, and without whom euen the most sufficient meanes are altogether insufficient, why then doe wee beginne so to secure our selues, and lay aside all feare, when once wee are fenced with the meanes? Again, hauing beene so confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, wee loose this confidence, and shew our selues faint and hartlesse cowards; this also is another conuiction of deceit in our confidence. So both these wayes is our confidence found out to be deceitfull, both by excesse of spirit in peace, and by want of spirit in trouble.

The like deceits might be shewed in diuers other affections; But the worke growing bigger then I thought it would, I forbear. So much then shall suffice to haue spoken concerning the deceitfulness of

of the affections; as also concerning the whole doctrine of the deceitfulnesse of the heart.

CHAP. XXVI.

*Of the greatnesse of the hearts deceitfulnesse, and of the cause of her deceitfulnesse.*

**H**Auing thus spoken of the deceitfulnesse of mans heart, it remayneth that now we should speake of those three Illustrations, which in the beginning we noted the Prophet vsed to set it forth by.

The first is, from the greatnesse of this deceitfulnesse. It is deceitfull, sayes the Prophet, *Above all things*. Above all things? what, above Sathan that old Serpent? The meaning is not, that our hearts haue more craft then Sathan, who is an old trained Souldier, and his Crafts-master in this Art, wee being but punies, and as of yesterday vnto him, who is of many thousand yeares standing: but that that deceit which is in our hearts, in regard of vs, and the dangerous consequences thereof to vs, is greater then that in Sathan.

1. As to murder ones selfe is a greater matter then to murther another, though hee doe not vse the like cruelty in stabbing, and wounding of himselfe, which is often vsed in the killing of others: So also, to deceiue ones selfe (which is also a spirituall kinde of murther) is a greater deceit then to deceiue another

Illustrations of the hearts deceitfulnesse.

1. The greatnesse of it,

ther. And so in this sence the deceitfulnesse of our hearts may be said to be aboue Sathans, because it deceiueth *it selfe* though Sathan in his deceits be farre more cunning and wilie.

2. This amplifieth the deceit, when the person deceiuing, is our familier friend, one in whom wee repose speciall confidence. See *Psalm*. 55. 12. 13. So is it here. Sathan is nothing so neare vs as our owne hearts, that are parts of our selues. Sathan is without vs, and if wee resist him by faith, hee flyeth from vs; but our hearts are within vs, and though wee resist neuer so much, yet this deceiuer still sticketh close vnto vs: So that Sathan sometimes leaues vs for a season, and wee are not troubled with him, or his deceits. But our owne hearts, they neuer leaue vs, they dogge and follow vs at all times, in all places, vpon all occasions, still ready furnished with deceit, to beguile vs.

Luke. 4. 13.

3. Our owne hearts can deceiue vs of themselves without Sathan: Sathan cannot without our hearts. And therefore in regard of vs, our owne hearts deceitfulnesse is farre the greater, as that which giueth Sathan all his aduantage against vs. Hee could not deceiue our Sauiour, because there was no deceit in our Sauiours heart.

*The Use.* This must teach vs to account of our selues as of our chiefeft enemies wee are to contend with in this spirituall conflict. The Apostle stirres vp to watchfulnesse and circumspection, by setting before vs the strength of the Diuell, as being powers and Principalities, farre stronger then flesh and blood: But there *by flesh and blood* the Apostle meaneth

Ephes. 6. 12.

neth, not so much the *corruption*, as the *weakenesse* of our nature. As if he should haue said, Wee haue not onely to conflict with weake fraile men, like our selues, that are but flesh and bloud; but with farre more powerfull and puissant Aduersaries, namely the Diuels. For the corruption of our hearts is our greatest aduersary; this corrupt heart of ours is deceitfull about all things: euen Sathan himselfe in some sort, as wee haue shewed. And therefore wee must bend our forces against our selues, as well as against Sathan. Yea, the way indeede to ouercome Sathan, is first to ouercome our selues: and we must so take heede to our selues, of other enemies, that wee must also take heede of our selues, as enemies. A thing worth the noting it is, that the incestuous person deliuered vp to Sathan, did yet repent, and come out of Sathans power: But men once deliuered to themselves, the lusts and deceits of their owne hearts, are branded out of the Scripture, as men in a most fearefull and desperate case. Therefore *Paul* in his owne person describing the spiritual fight, and the aduersary a Christian is specially to encounter with, singles out the body of sinne, this naughty flesh. *I fight not*, saith the Apostle, *as beating the ayre*, and seeing no aduersary, but I see my aduersary, and strike at him: And who may this Aduersary be? Hee tels vs in the next words; *I beate downe my body*, that is, not this outward man, but the body of sinne, the masse of corruption, both in the soule and in the body.

The *second Illustration* is from the cause of this deceitfulnesse; namely, the wickednesse of our hearts.

The

*Ita cane tibi vt  
caneat seipsum.*

1. Cor. 5. 5.  
2. Cor. 2. 6. 7.

Rom. 1. 24.  
Psal 81. 12.

1 Cor. 9. 29.

2. The cause  
of it.



The heart, saith the Prophet is deceitfull aboue all things, and *euill*; in this latter clause shewing the cause of that spoken in the former.

Here two things are to be cleared, 1. What this illnesse of the heart is. 2. How it is a cause of the hearts deceitfulnesse.

For the first; The heart is euill, { 1. *Totally*,  
2. *Originally*.

1. It is *totally* euill, and that two wayes: First, the *whole soule* is in euill: And secondly *whole euill* is in the soule.

1. The whole soule is euill: this gall of bitternesse hath imbittered, this leauen hath sowed, this leprosie hath infected, not this part, or that, but the whole and euery part. Euen from the vnderstanding, as it were the crowne of the head, to the affections, as it were the soales of the feete, there is no thing but boyles and botches. Whereof read a most liuely description, *Ezech. 16*. In our Vnderstanding there is a very sea of ignorance, vncapable it is of things spirituall, and yet wise and witty in wickednesse. The Conscience is full of blinde feares, terrors, and torments; or else seared and sencelesse. The Memory slippery, and waterish, to receiue and retaine any good impressions; but of a marble firmenesse to hold fast that which is euill. The will plyable and obsequious to the Diuell; in his hands as waxe, but stiffe and hard as clay in Gods. The affections also are wholly disordered, peruersly setting themselves vpon wrong obiects: instead of bathing themselves in the sweet fountaines of liuing waters, they swinishly lyetumbling in filthy and miery puddles. If in the

the eye there be a beame of wickednesse : O then the great stack that is in the heart ! And if the tongue but the instrument of the heart, be such a world of wickednesse, an vnrule euill; what then is the heart? The whole frame of our hearts is continually euill. O the rout & rabble of filthy and impure thoughts that lurke in this dungeon ! The temple it was once of the holy Ghost; but now, as it fareth with many materiall temples; which as it is reported through couetousnesse of inclosers, are become stables for horses : so this glorious temple is become a stinking stye, and stable of vncleane spirits, a cage of vncleane birds, a den of theeues, a receptacle of all manner of pollution.

*Si trabes in oculo  
frues in corde.*

II. All euill, the whole body of sinne, that is, the seedes and spawnes euen of the vilest corruptions are in the heart of man. Naturally the best of vs haue an inclinablenesse euen to the most odious and loathsome sinnes. As in that *chaos* at first Creation there were the seedes of all the creatures, .fire, ayre, water, heauen, earth; so in mans heart of all sins. Vpon which let but the spirit of Sathan moue, as once the spirit of God vpon the *chaos*, & with the warmth of his temptations heate it, and no lesse ougly monsters will proceede out of our hearts, then did once goodly creatures out of that *chaos*. Hence it was that those things which *Dauid* spake of certaine vile notorious wicked sinners, that their *throat was an open sepulchre, the gall of Aspes was under their tongue, &c.* are applyed by *S. Paul* to euery mothers childe of vs: For there is neuer a barrell better herring; But as the holy prouerb is, *As in water face answereth to face,*

*Pio. 27. 19.*

face, so doth the heart of man to man. The image of our face in the water is no more like our face it selfe, then our heart is like the heart euen of the vilest monster that euer was. And when wee see such monsters in them, as in looking-glasses, wee may see our selues, and the disposition of our owne soules. And thus wee see how the heart is *totally* euill.

2. It is also originally euill. Euill did not begin first to pollute thy hand, thy eye, thy eare or any of thy outward parts, but it began with thy heart, to seat and nestle it selfe there, and from thence to diffuse and scatter it poyson into the externall members. *Out of the heart*, saith our Sauour, *come murders, adulteries, thefts, blasphemies*, and such like stuffe; euen as the riuers out of the Sea. This is the fountaine, from whence all the streames of corruption flow: this is the wombe, in which all these monsters are conceiued: this is the shell, in which these cockatrices are hatched. Thus wee see how we are to vnderstand this doctrine of the hearts deceitfulnesse.

Mat. 15. 19.

*The Vse.* 1. Against the Papists, that doe something lessen this wickednesse, and will haue some reliques of goodnesse to remaine, some freedome of will to apply it selfe to good. II. To teach vs all true humiliation in the sight of our owne naturall deformitie. No outward ornaments should so lift vs vp, as our outward filthines should take vs down. Art thou troubled with pride? I can prescribe thee no better remedie, then to looke vpon the face of thy heart, in the glasse of the word. For there thou shalt see thy selfe such an ougly, nasty, forlorne, mishapen creature, that thou canst not chuse but grow out of loue with

with thy selfe. It is thy ignorance that maketh thee so proud. If thou knewest thy selfe what thou wert, and haddest eyes to see this sinke-hole, and what a deale of baggage passeth daily through it, thou wouldest be ashamed of thy selfe. God is a God of pure eyes, and cannot take any pleasure in euill; And wilt thou then take any pleasure in thy selfe, being euill, and nought but euill, yea being but a very stinking dung-hill of euill? Whatsoever thy out-side may be, be it neuer so faire, thy in-side is nought; thou art but like one of the Egyptian temples, very glorious and beautiful without, but enter in, and nothing to be seene, but a Serpent, or some such venomous creature. Such litters and swarmes are there in our hearts, of vaine, vile, base, filthy, and dishonorable thoughts, affections, desires. Very *thorough-faires* are they for Sathans impure suggestions to walke vp and down in, in regard of murtherous and malicious thoughts, very *slaughter-houses*; in regard of vncleane lusts very *stewes* and *brothel-houses*; in regard of the heate of boyling concupiscence, very *hot-houses*, and as the Prophet speaketh, like a *Bakers Oven*. Shall any now bragge of his owne good nature, or crack with the Pharisee, that hee is not so bad as other men, he is no extortioner, or oppressour, &c. Yes, thou blinde and boasting Pharisee, thou hast the seedes of extortion and oppression in thee, yea, and of all other sinnes besides. And these would breake forth in thee, did not God by his wise and powerfull prouidence restraine thy corruption. By nature, the best, the mildest, and meekest man is a very Tyger and Lion. And wouldest thou account  
that

Hofea 7. 4.



that Lyon to be of a better nature then his fellowes, who therefore does no hurt as they doe, because hee is not loose as they are, but chayned vp? Where Gods renewing grace hath not changed our nature, it is onely the powerfull restraint of his providence which keepeth men frō the very outrage of villany. Shall wee then be proud, because we are free from those offences, into which others breake forth, and thinke we are made of some better mould? Nay, our nature is as vntoward, and as deeply poysoned with rebellion as theirs. Therefore rather should wee be humbled in seeing them. For, as was shewed, in them wee may see our selues what wee are. Peradventure thou hast some good parts of wit, memory, &c. to commend thee. Yet for all these, thy heart is euill, yea, without a spirituall change, so much the worse, by how much those parts are the better. Euen as the more fruitfull the soile is, so much the more will it abound with Thistles, vnlesse it be tilled. And *the Lord knoweth the thoughts of the wise*, [that is, such as excell in naturall gifts, that are the choycest and most picked men, euen the very flowre of the rest,] *that they are vaine.*

1 Cor. 3. 20.  
expounded.

Pro. 22. 15.

Gen. 9. 21.

III. Heere Parents, and all they who stand charged with the education of youth, must remember their duty. The heart of man in generall, the heart of all mankind, is strangely, and strongly wicked. Euen in the heart of a yong childe, as *Salomon* sayes, there is a *bundle*, and packe, of folly laide vp. And as *Moses* sayes, the thoughts of mans heart are euill, euen from his child-hood. This corruption then of nature must be subdued betimes, else it will grow to that

that head, that it will be incurable. Looke what skil, and dexterity is required to tame a wild beast, which had neede be gone about very earely, whiles it is but a little whelp, the same, nay farre greater, is required to tame and meeken this wilde, this woluishe, and lionish nature of ours, that it may become tractable to Gods hand.

IV. This serues to take away the excuse which is so rife in themouths of many, that when they sweare, speake vainely, or do otherwise amisse, yet they haue as good hearts as the best. What is the reason then they haue so bad tongues? *Out of the aboundance of the heart the mouth speaketh.* When I see the smoake comming out of the top of the chimney, sure I am there is some fire on the hearth. When the floods of corruption come gushing out at thy eyes, eares, hands, mouth, there must needes be a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently *Solomon*, hauing described the wickednesse of some mens eyes, mouthes, feete, hands, at last, giuing the reason thereof, sayes, *Lewd things are in thy heart.* And in another place, hauing said, *the thoughts of the wicked are abomination to the Lord*; hee addeth by way of opposition, *but the words of the pure are pleasant.* The opposition seemed rather to require that hee should haue said, *But the thoughts*; But by this kinde of opposition *Solomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou hast a foule mouth.

Pro. 6. 12-13.

14.

Pro. 15. 26:

V. This teacheth vs a right method in the practise

ctise of repentance. That must first bee reformed, which was first deformed. Now as we haue shewed the heart is originally euill, that is the treasure and store-house of wickednesse : Therefore the first thing in repentance, must be the rinsing and cleansing of the heart. If sinne had begunne in thy outward man, then should thy reformation also ; But *Eues* heart was poysoned before her eie. And therefore I doe not so well like their aduise, that wish men in repentance to beginne with outward abstinence from sinne, as the ealier, and so by degrees to come to the inward mortification of it. Hee were an vnskillfull Physitian, that when the head-ach is caused by the distemperature of the stomacke, would apply outward remedies to the head, before hee had purged the stomacke, where lies the matter that feeds the disease. The heart, as our Sauour teacheth, is an euill treasury, surcharged with the superfluities of all wickednesse, and hence flowes corruption, and hath a continuall eruption in the outward man ; So that it is impossible, the outward man, or actions thereof should be reformed, as long as the heart remains unpurged. Things in themselves good, comming yet from an vncleane heart, are naught. Therefore *Salomon* excellently sayes, that not onely the *pride* of wicked mens eyes, and hearts, but euen their very *plowing*, that is, whatsoeuer they doe in things lawful, as eating, drinking, sleeping, yea, in the seruice of God, is *sinne*. Listen we then rather to the Prophets counsell, *O Ierusalem wash thine heart*, and to the Apostles, *Cleanse your hearts you sinners*. Let none think they are reformed enough when they haue brought their

PROV. 21. 4.  
opened.

Ier. 4. 14.  
James 4.

their outward man to some ciuill conformity, their hearts yet inwardly swelling againe, till they are ready to burst, with aboundance of euill and noysome lusts. No, the heart, as it is the fountaine of this *naturall* life, and as at first it was the fountaine of a *sinfull* life; so also must it be the fountaine of a *spiritual* life; that as in the motion of the *primum mobile* in the heauens, all the inferiour spheres are moued together with it: so here, the heart being spiritually mooued by the holy Ghost, in the work of conuersion, al our outward parts may moue together with it; euery one of them receiuing from it, as from a good treasury, their seuerall portions of goodnes. *Mat. 12. Pro. 4.*

So much for the first point, what this wickednes is. The second is, that this wickednesse of the heart is the cause of this deceitfulnesse: which is the meaning of the Prophets coniunction of wickednesse with deceitfulnesse in this place. For this property of deceitfulnesse is by the Apostle giuen to sinne: and so our hearts come to be deceitfull, as they are defiled with sinne. For sinne blindes the minde, and so makes it easie to bee deceived, and to mistake. Wee see how easly blinde *Isaack* mistooke the younger sonne for the elder. As easly are our blind hearts deceived, mistaking the motions of the flesh for the spirit, suggestions of Sathan, for the voyce of the holy Ghost, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as sinne is more or lesse in the heart, so is deceit. The most godly men, by reason they are not wholly free from sinne, haue also experience of this deceitfulnesse: But the deceitfulnesse of wicked mens hearts is farre

Heb. 3. 13.



greater, by reason that sinne in them is farre greater, euen in his full strength and vigor; but in the godly sinne is as it were wounded in the head, and crazed in the braine, and so lesse able to deceiue. The Scripture cals sinne in the godly, the *old man*; Now olde men that are ready to dote for age, are twice children, and haue no great store of craft.

Vse 1:

This must teach vs, as we desire in the profession of religion, not to be deceiued by our owne hearts, so to purge, to rinse, and renew them daily by repentance, not suffering the least sin to be harboured there. For if we haue an euill heart, affecting and nourishing but any one sinne, this heart will deceiue vs in the end, whatsoeuer be our profession of religion. *Judas* may be an example for vs. His heart was an euill heart, a couetous heart, euen in the greatest heat of his following Christ, and preaching the Word. Therefore also it proued a deceitfull heart, and at last betrayed him into the hands of that fearefull sin of betraying his Master. Neither is there any other reason why those forward and seruient ones, in the parable of the stony ground fell away, but the want of a *good and honest heart*, which onely they that are figured by the last kinde of ground haue. For as an honest man will not deceiue another, with whom, so neither wil an honest heart deceiue the man himselfe in whom it is. This was the reason why *Pharaoh* and other, their fits of godlinesse did not last; because there was no true change of their naughty and corrupt hearts. Remember we then the Apostles warning, *Take heed least there be in you an euill heart, so depart away from the liuing God.* Where there

Heb. 3. 12.

is

is an vnfound heart, there will be Apostacy in the end, whatsoeuer shoves be made. For an euill heart is alwayes a deceitfull heart.

Againe, this must further teach vs not to trust them, in whom we do discerne an euill and vnfound heart, let their outward shoves be neuer so glorious. For an euill heart will deceiue the man himselfe in whom it is, much more will it deceiue others. How now can any man safely repose any confidence in an vnregenerate friend or seruant, whose hearts are euil and vnrenewed, though otherwise neuer so ciuilly honest? What assurance can I haue of him, that hath none of himselfe? Or how should I thinke he would not deceiue mee, who in the end must needes deceiue himselfe?

CHAP. XXVII.

*Of the vnsearchablenesse of the heart, and of fixe notes to discouer it.*

OF the two former illustrations of the hearts deceitfulnesse, the *greatnesse* of it, that it is *deceitfull* about all things, and the *cause* of it, that it is *wicked*, we haue spoken: The third illustration followes, which is from the *vnsearchablenesse* of it. *who can know it?* that is, few or none can know, not onely others, but not their owne hearts.

3. The vnsearchablenesse of it. Where yet,

*Obiect.* This may seeme to be against that of the Apostle; *No man knoweth what is in man, saue God, and*

1 Cor. 2. 11.

Psal. 19.

Pro. 25. 3.

Phil. 2.

*the spirit of man.* *Answ.* Man knoweth his inward thoughts, purposes, and desires, but the frame and disposition of his heart hee knowes not, nor yet alwaies the qualities of those thoughts, whither they tend, what secret deceit lyes and lurkes in them. He thinks that lawfull, which is indeede vnlawfull. Therefore *David* cryed out, *Who knoweth the errours of his life?* As it fareth with the eye, which seeing other things, sees not it selfe, nor the face wherein it standeth, so is it with our hearts, knowing other things, yet ignorant of themselves, strangers at home: We know not what we are in present, much lesse what wee shall be hereafter, in tryall and temptation. So that that which *Salomon* speaketh of Kings hearts; *The heauens in height, and the earth in deepenesse, and the Kings heart, can no man finde out,* in regard of their secret proiects and designes, is true also of all our hearts, in regard of their secret wickednes. Men think indeed that they know themselves wel enough. And it is growne into a Prouerbiall kinde of speech, I know it as well as my selfe. Whereas in truth there is nothing wherein we are more ignorant. An euident argument whereof is that pride and selfe pleasing, that naturally is in vs all. If thou haddest once seene what an ugly & deformed face thy heart hath, if thou knewest what horrible filthines and corruption were enclosed in thy heart, this would humble and abase thee, both before God & man; this would bring thee quite out of heart, and conceit with thy selfe, and make thee according to the Apostles precept, *thinke thy selfe worse then any other.* But alas, how swell wee in a conceit of our owne excellency?

how

how stretch wee out our plumes? how despise wee others in regard of our selues? when yet if wee thoroughly saw the close corruptions of our owne hearts, wee should thinke the worst better then our selues. Yea, in our very prayers, speaking to God, how farre are wee from the true humbling, bowing, and prostrating our spirits before the Lord? Whereas if we saw and felt our pouerty and misery, wee should speake to God, as the poore beggerly wretch doth to the rich man. *The poore man, saith Salomon, speaketh supplications.* When a man comes abroad with his face full of spots, it is a signe that he knowes not of them, that he did not vse the Looking-glasse before he came out: A farre more certaine signe it is, that as yet we haue not in the Law seene the faces of our hearts, when we can so boldly and impudently come both into Gods and mans presence, with grosse corruptions vnwashen out. When *Iob* saw in Gods glory as in a glasse, his owne corruption, how was hee presently meekned? then hee layes the hand on the mouth, abhorres himselfe in dust and ashes, and vilifies himselfe to the full. *Peter* also vpon like occasion cries out, *Depart Lord from me, I am a sinfull man.* According to our humility is our knowledge of our selues. The more we see our corruption, the greater will be our humilitie. When *Paul* saw the filthy puddle of concupiscence that was in him, then was hee throughly taken downe indeed. Before he seemed to be aliue to himselfe, but this so gasty a sight of the filthy visage of his owne heart, as at his first connerfion it almost stricke him dead, so long after it made him cry out, *I am carnall: Miserable man that I am.*

Prou. 28. 43.

Iob. 41. 5. 6.

Luke 8. 5. 6.



1 Cor 4.4.

Our great pride therefore argues great ignorance, our little humility, but little knowledge of our own hearts, *1 Cor 4.4.* *The Vse.* Let vs not beare out our selues too much vpon any mans iudgement. For if wee know not our selues; and so may be deceiued in our selues, much lesse then can others know vs, and so, farre more easily may they be deceiued in vs. *Iudge not my selfe,* saith the Apostle, *for though I know nothing by my selfe, yet am I not thereby iustificd.* He that iudgeth me is the Lord, who is greater then our hearts. Euen the best haue many secret faults, which they spie not, & therefore haue need to pray: *Lord cleanse vs from our secret sins.* Though our owne hearts condemne vs not, yet may we not please our selues therein, but still dread we the secret deceit of our hearts, so vast gulfs, that the bottome can hardly be founded. As *Socrates* in reading a Booke gaue this censure; those things which I vnderstand, are good; so also, I thinke, are those things I vnderstand not in iudging of our hearts, contrarily; that which I haue found out, & doe discern in my heart is exceeding ill; so I thinke is that also which as yet I doe not discern. By that little wee haue already found out, should we iudge of the rest.

*II.* Here is comfort for Gods children, who seeing their owne corruptions, are exceedingly cast downe, and affrighted with so fearefull a sight. But wee must learne to distinguish betweene corruption *seene*, and the *seeing* of corruptions. The corruption which wee see, offereth matter of discomfort; but the seeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know

it.

it, namely, of himselfe, and by the light of his owne reason onely. An argument therefore that God hath annoynted thy eyes with spirituall eye-salue, is, when he hath thus enabled thee to see thy owne corruption. Comfort thy selfe then in this worke of Gods mercy, and assure thy selfe that that God who hath given thee to see, will give thee also in time, to subdue thy seene and disliked corruptions.

I I I. This must teach vs to trauell with our owne hearts, in bringing them to a sight of their owne corruptions. If wee be admonished of some man, with whom we conuerse, that he is false and hollow, how will wee labour to finde him out, and detect him? The Scriptures hath given vs warning of our owne hearts, that they are deepe and deceitfull beyond all measure: Doth it not then stand vs in hand to labour to finde out this deceit and wickednesse? What a shame is this, that man who flies vp into the heauens, and descends downe into the deepes, & knowes all other things, should yet onely not know himselfe? that hee should dig into the belly of the earth for gold & siluer, and should not dig into his owne heart to purge out the drosse which hath corrupted all that gold which grew there at the first?

Here none may discourage himselfe with these words, *Who can know it?* for they argue not an vtter impossibilitie, but an exceeding difficultie. Which should sharpen our desires and endeauours, for the getting of this knowledge.

For first, there are certaine discoveries, whereby euen others may come to the knowledge of our hearts in some measure. And secondly, in the word

of God there are infallible Notes, whereby examining our hearts, wee our selues may know them, when others cannot so well.

Meanes of discovery.

1. Discovery by the Word.

Hos. 7. 1.

Rom. 7. 9.  
Luke 12. 51.

2. Discovery by Affliction.

For the first. There are sixe more especiall meanes of tryall, and discovery of our hearts:

1. Is the *revelation of Gods word*, whether the Law or Gospell. For whereas corruption lay a-sleepe in vs before, the sound of the word awakens and inrages it. *When I would haue healed Israel*; namely, by the admonitions and rebukes of the word, *then the iniquitie of Ephraim was discovered*, saith the Prophet. Before the Law came, *Paul* felt sinne more quiet, as if it had beene dead: but sayes he, *when the Law came, then sinne reuiued*. The like our Sauour shewes of the Gospell, that when it comes, it sets men together by the eares, onely because it worketh vpon their corruption, which being by this meanes exasperated, shewes it selfe.

2. Is *affliction*; both private and personall, as also publique in the persecution of the Church. The Sea, when it is calme weather, is as still and quiet as any river: but let the windes once rise, and you shall see a difference: Then you shall see nothing but raging and storming, and foming out mire and dirt. In peace wicked mens corruptions lye hid; then they will carrie themselves to God and man more moderately: but let God lay affliction on them, and then as Satan falsely charged *Iob*, see if they will not spit the very poyson of their blasphemy in the face of God himselfe. Yea, the regenerate man himselfe would hardly thinke there were so much infidelitie, impatience, frowardnesse, rebellion, faint-heartednesse, loue

of



of the world, and such like corruptions, as hee shall finde and feeble by experience in the day of affliction. Therefore doth *James* call afflictions, temptations, because they serue to try vs what is in vs, and to discouer the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to proue them, and to know what was in them, that is, to make knowne. Here was the tryall of *Abrahams* sound heart, when God laid that crosse vpon him, that grieuous commandement of killing his onely sonne with his owne hands; *Now I know*, saith God, *thou fearest me*, that is, as *Austen* expounds it: *Now I haue made it knowne*: For God is said to know, when he makes vs to know: and in such speeches, hee tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we say a *ioyfull day*, and *sad weather*, onely because of the effects in vs. For did not God know before that *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearly & certainly; For by meanes of this tryall hee came to know himselfe. For vsually man thinketh he can doe that which in deede he cannot, And contrarily: It is then as if God should haue said: *Now haue I made the world and thine owne conscience know thou fearest me*: *Now I haue gluen thee a thorow tryall of the integritie of thine owne heart*. Here also was the tryall of *Iobs* good heart. Though in his prosperity he had triall of it by his many good workes, wherein he was as rich as in his other riches, yet wee see how slanderously the Diuell impeached it as mercenary; *Doth Iob serue God for nought*? Therefore that he might haue

*James 1.3.*

*Deut. 8.2.*

*In Psal. 44. Dicit sibi innotescere quod facit tibi innotescere: Opus suum tibi dicit, non cognitionem suam. Dicitur plerumque letus dies quando serenus est; nunquid ipse dies gaudet? sed gaudentem dicimus, quia gaudentes nos facit. Sic & deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. Nunc cognoui: Antea non cognouerat? sed ipse Abr. antea non cognouit, quia ipsa tentatione ipse filius innotuit, plerumque enim putat homo se posse, quod non potest, &c.*



Hom. 1. ad pop.  
Ant.

a more thorow prooffe of his integritie, all his outward prosperitie was taken from him. And then how meeke, how patient was hee? no murmuring, no grudging, but *the Lord hath giuen and taken, blessed be his name.* Hee did not then say (as *Chrysostome* excellently notes,) How shall the poore doe, that were wont to be cloathed with the fleece, and to be fed with the flesh of my cattle? If not for my sake, yet for such poore ones, my flockes might haue beene spared. And so *Iobs* graces shined more gloriously when his houses were ouerthrowne, then when the doores of them were set open for the poore to enter it; when his flockes were stollen from him, then when the poore were sustained by them: For then hee shewed loue to men, but now hee shewed a more speciall kinde of loue and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the fencers bodies, when they were naked, then when their cloathes were on: so may wee then best iudge of our selues, when God hath stript vs starke naked of all the garments of our outward glory and prosperity.

I Cor. II. 19.

Luke 2. 34.

But a farre more excellent triall are the common afflictions of the Church in persecution. For as the Apostle speaketh of heresies, so is it true also of persecutions, that they *must needs be, that the approved may be made knowne.* To this purpose excellent is the speech of old *Simeon* to the Virgin; *That Child is appointed for a signe, to bee spoken against, that the thoughts of many hearts may bee opened.* Therefore Christ must bee contradicted, and opposed by the high

high Priests and Governours of the people, that so the hidden hypocrisie of those which before followed him, and cryed *Osanna*, might be detected, as also those their peruerse and vnfound thoughts of cleaving to Christ, if hee had proued a temporall King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of persecution. Here was the triall of *Nichodemus*, and *Ioseph of Arimathea*, with whom it fared in their affection to Christ, as with *Ioseph sonne of Iacob*, in his affection to his brethren: When hee saw them in anguish and distresse, then hee could conceale his affection no longer, but cryed out, *I am Ioseph your brother*: For a brother, saith *Salomon*, is borne for aduersities, namely, then to discover his affection, if hee haue any. So when these two saw the yniust and cruell dealings of the Priests with Christ their elder brother, then though before they were but close Disciples, and one could hardly tell what to make of them, yet then they manifested themselves; then their loue, their zeale, and hartly affection to Christ brake forth. For as *Salomon* discovered the true mother from the false, by taking a sword to cut the childe in two: so doe persecutors discover true Children of the Church from false, when by the sword of persecution they strike at their Mother. O there be many of vs in these dayes of peace, that make great shewes: When the Fanne comes it shall appeare whether wee be chaffe or wheate. The house built on the sand carries as good a show as the house built on the rocke, and in a cleare Shun-shine day glisters as gallantly; but the windes

Pro. 17-17.

windes and tempests when they are vp, will quickly shew the difference. When a Seruing-man followes two men walking together, we cannot tell who is his Master, till they part: so when the Gospell, and outward prosperitie goe together, it is hard to iudge whether of them we follow, till God make a separation of them by persecution. A Wolfe may sayne himselfe to be a sheepe by wearing a sheepes skinne; but let his fleece be shorne, it will neuer grow againe, and thereby hee will easily be discovered to be no true sheepe: for the true sheepes wooll will grow againe after shearing: And so will Christs sheepe, after they haue beene shorne by persecution. So a Parrot can counterfeit mans voyce; but let it be beaten, and then it will fall to it owne naturall voyce.

Now as by affliction we may iudge of our hearts for the time *present*, what they *are*, so also for the time *to come*, what they *will be*. For *impatience in present aduersitie*, argues there will be *insolencie in future prosperitie*; and so discovers that *deceit* whereof wee spake; namely, that if wee were in a more plentifull and richer estate, wee would be better, then now we are.

Chap. 10.

3. Discouery,  
by Prosperity.

3. Tryall is by prosperity, nothing inferiour to the former by *aduersitie*: For as some like Saailes pusch out their hornes till they be touched: so others with *Jonathan* follow chase well, till they come where honey is. Nay, many there are whom affliction hath not detected, that peace and prosperitie hath. The Parable of the Sunne and the Winde is knowne. Some of those in *Queene Maries* dayes, who

who kept their garments of faith and good conscience fast on, for all the shaking of the boysterous windes, which then raged most fiercely, yet afterward by the flattering raies of that sweet sun-shine which followed, were tised to vnbutton themselves, and throw off their coats, at least, to weare them more loosely: How chaste was *David* in his afflictions? If an hundred *Bathshebaes* had then met him in the wildernesse, hee would not much haue beene moued. But we know afterward, when hee was at rest in his Kingdome, how fearefully hee was foyled. So that, that which once those women sang of *Saul* and *David*, by way of ioy and congratulation, may we as truely sing of these two trials, by way of mourning and lamentation. Aduersity hath slayne his thousands, Prosperity tenne thousands. These two of all others are the forest trials, and haue greatest force of detecting; especially, when they come both together, as in the three children; who at once were tryed, both by the sweetnesse of the musicke, to enchant their senses, and by the terror of the fire to affright and astonish their hearts. And so haue many holy Martyrs beene tryed both wayes, both by the threatnings, and by the faire and large promises of their aduersaries. Contrary to that God gaue in charge to *Laban*, to speake neither euill nor good to *Jacob*, that is, neither by flattery, nor force to goe about to bring him backe againe. And this argueth notable soundnesse indeed, when in both these tryals together, we can acquit our selues. As in the Baptist, neither overcome with *Herods* prison, nor with the peoples conceiting

Dan. 3. 5. 6.

Gen. 31. 24.



ceiting of him to be the *Messiah*. In *Paul* and *Barnabas* also, standing out both against the preposterous affection of the *Lycaonians*, when they would haue Deified them, and against their diuelish rage, when they would haue stoned them. In *Daniel* likewise, whom neither the *Lyons* denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will be purged and refined: into the water, and there likewise it will shine brighter. So a good man, when hee is in the furnace of affliction, there he will leaue much of his drosse behinde him: and when he flourisheth in outward blessings, they, together with his inward graces, shall bee as a iewell hung vpon a golden earring; he will verifie *Salomons* Prouerbe, *The crowne of wise men is their riches*. But the vnfound Christian is like to clay. It will quickly bee scorched, and dried vp in the fire; and it will soone melt away and bee dissolued in water. As affliction would discover his infidelity, distrust in God, impatience, rebellion, &c. so a prosperous and flourishing estate will bewray his pride, insolency, contempt of, and cruelty against his poore brethren, besides his wantonnesse, voluptuousnesse, vncleanesse; all which lay smothered in affliction like as poyson doth in the Snake, while hee is benumbed with cold: Let a man handle a Snake then, and he shall not feele his sting; so one would thinke it were a harmelesse creature: but bring him to the fire, and then touch him when he is well warmed, and thou shalt know he hath a sting. So oftentimes many corruptions, as cruelty, ambition, luxury,

are

*Multorum quia  
imbecilla sunt,  
latent vitia; non  
minus ausura  
cum illis vires  
sue placuerint,*

are as it were benumbed, and frozen in men with the cold of poverty, obscurity, and other such like pinching crosses. Their wickednesse is an vnfolded, an implicate wickednesse, like some pestilent fruit in the bud, or bird in the shell. But let the heate, the warmth, the sun-shine of honour, riches, authority, once open away to their wickednesse, and furnish them with meanes and occasions of doing wickedly, and then they will vnfold their naughtinesse at large, and fully shew themselves what they are. What an humble man was *Saul* before hee was King, and in the first beginnings of the Kingdom? but afterward being confirmed in his Kingdom, what a tyrant proued he? Therefore, it is said that *Saul* reigned but two yeeres, because after the two first yeeres, though hee helde the gouernment still in his hands, his disceitfull heart was discovered, and he did no longer raigne, but tyrannize. So was it with *Nero* also, for the first five yeres, whom rule and domination discovered to be a very monster of nature. So truely it is saide, that in place of rule and gouernment, a man may quickly shew himselfe what he is. Strong drinke tryeth the braine; and hard meate the stomacke. When wee cannot drinke of the wine of outward felicity, but we grow drunken and giddy-headed, and begin to play reakes, it is a signe wee haue weake braines. When we know not how to digest our felicity, but it causeth a kind of windinesse, a rising and swelling of pride and ambition in our mindes, this argueth exceeding great imbecility; And surely, thus it is with most. They are of such a disposition, that

quam illa que  
cum felicitas  
aparuit. Instru-  
me: a illis expli-  
canda nequitie  
desunt: sic tuto  
serpens, etiam  
pestifera, tracta-  
tur dum riget  
frigore: non de-  
sunt illi venena  
sed torpēs. Mul-  
torū crudelitas,  
ambitio, luxu-  
ria, ut parua  
pessima audeat,  
fortune fauore  
deficitur. Eadem  
velle eos cognos-  
ces, da posse,  
quantū volunt.  
Sen. Epist. 42.  
1 Sam. 13. 1.

Magistratus  
indicat virum.

τὸν ὀλβον  
κατοπέλαι.  
Pind.

*Sæpe rogare so-  
les qualis sim  
Præce futuræ,  
si fiam locuples,  
Etc. Dic mihi si  
fias tu Leo, qua-  
lis eris. Mart.*

2 Tim. 4.

Heb. 11. 37.

that being asked what they would be, if they had abundance of riches and honours, they might truly returne that answer, *Tell mee if thou wert a Lyon, what wouldst thou bee*: which in effect is as much as to say, that they would be as cruell as the Lyon. This is an euident discouery of a corrupt hart. Now as the enioyment, so also the possibility and hope of enioying these outward profits and pleasures, is no small tryall. Many can no sooner heare sweet words and flattering promises of preferment and promotion, as it were the melody of *Nabuchadnezzars* instruments, but overcome therewith, they presently fall downe, and worship the Babylonish Idoll. *Demas*, though he had continued a while in suffering with *Paul*, yet when the world, like a strumpet, presented her selfe in all her glory to his eye, bewitched with her beauty, hee left *Paul* and the hopes of the world to come, and imbraced *this present world*. *Moses* contrarily, though hee might easily haue aduanced himselfe, being the adopted sonne of the King of *Ægypt*s daughter, yet he relinquished all his hopes in the Court, and forsooke all his possibilities of preferment, and claue to the afflicted Church of God. Among the many grievous trials of those Worthies in the Old Testament, it is worth the marking, how the Apostle hath ioyned together the triall by the offer of prosperity, with the forest trials of persecution. *They were stoned, they were beewen asunder, they were tempted, they were slaine with the sword*, Loe how the Apostle rankes the tempting and alluring words of the aduersaries, promising the Martyrs if they would

would recant, abundance of these earthly things, among their bloody and boysterous deedes, how he yoakes their tying tongues, with their terrifying Rones, sawes, swords. If then in such a case wee can say with *Daniel*, *O King, keepe thy gifts to thy selfe:* and with the Fig-tree and Oliue, *(shall I leaue my sweetnesse, my fatnesse, to raigne?)* if for the conscience of the truth, we can neglect profered profits, the tryall is as sound, as if we had endured the tortures of theracke.

Dan. 6. 17.

Iudg. 9. 11.

IV. Tryall is by the *inequality of carriage*. It is hard for an hypocrite so to carry himselfe, but at sometimes or other, hee shall doe or speake something, which in no sort can stand or consort with his shewes of godlinesse. Though lust, couetousnesse, and other of his sinnes are neuer so closely couched within in his heart, and he make fayre semblance of a chaste and contented minde, yet hee will bee blurting out now and then, some words or other, which may yeeld shrewd suspicions and presumptions of his vnfoundnesse, or else his very gestures and countenance will bewray him. For euen out of these smaller things greater may bee gathered. As the verball lye, or lye of the mouth is discovered by the disagreement of the lyars mouth with it selfe, whence wee say, lyars had neede haue good memories, least the latter part of their tale contrary the former: so also is the reall lye, the lye which the hypocrite telleth in some of the actions of this life, carrying a shew of godlinesse, by the disagreement of his life with it selfe. For doe but compare one action with another, one part of his life

4 Discouery,  
Inequality of  
carriage.

*Libidinosum qui  
sua callide vitia  
tegit interdum  
turpis sermo de-  
monstrat, & a-  
uaritiam laten-  
tem intrinsecus  
paruule rei cupi-  
do significat. Mi-  
noribus enim ma-  
iora monstratur,  
vultuque & o-  
culis dissimulari  
non potest consci-  
entia, dum luxu-  
riosa & lasciuia  
mens lucet in fa-  
cie, & secreta  
cordis nutu cor-  
poris ac gestibus  
indicantur.*

Hier. sup. Ezech.  
l. 3. ca. 9.

Z

with



Acts 8.20.

with another, his carriage here: with his carriage there, and you shall see they agree like Harpe and Harrow: Thus was *Simon Magus* discovered; *Philip* tooke him for a good Christian, because of his Baptisme, profession, hearing, &c. But all these were afterward proued to be lies, because of the contradiction of those words; Here is money for the gifts of the holy Ghost. These things doe not well agree; to be baptised, to professe, to ioyne ones selfe with the Church, and to desire spirituall Graces for lucre sake. After then *Peter* had once heard those words come from him, he smelt him out presently; Away, thy heart is not vpright: *Thou art still in the gall of bitterness*. Thus many in some companies are holy, in conuersing with their betters carry themselves well; but in other companies, or conuersing with their equals or inferiours, are nothing the same men. Some, among strangers, by their speeches and carriage, for the time, purchase a good opinion, who yet palpably lay themselves open among such where they are daily conuersant. This then is a sure prooue of a sound heart, when wee walke with so euen a foote, that howsoever it cannot bee but wee must haue experience of humane frailtie, yet wee neuer breake out into such wicked and wilfull courses of falshood, vniustice, or such like, which doe giue the lie to all our former profession and practise, because they cannot stand in any sort with the truth of Religion. Nay, rather in our particular actions we so carry our selues, that one action may bee as it were a commentary to interpret the sincerity of the other, in case there might bee occasion

occasion to doubt thereof. As *Chrysostome* noteth in those Ministers that supplicated to the Iudges for those that had offered disgrace to the Emperour Statues. When the Iudges seemed more difficult then they vsed great liberty and boldnesse of speech, and spake roundly to them, but when once they, became flexible, and yielded to their request, then they fell downe and kissed their knees and hands abundantly, shewing both true courage and boldnesse, and true meekenesse and mildenesse. Here both their actions were as a commentary each to other. Did any man doubt of their liberty of speech, whether it were not malapart saucinesse and presumption? Their humilitie in kissing the Iudges knees, was enough to free it from that suspicion. Again, might their humbling of themselves at the Magistrates feet, seeme to saue of too base and seruile a spirit? their former truely ministeriall boldnesse sufficiently also acquitted them of this imputation. Thus when there is so sweet a proportion, and godly a harmony betwixt our actions, that they are so farre from confuting or confounding one another, that they answer one for another, iustifie and approue one another. This is a good triall of our vprightnesse indeede.

5. Is when those are taken away which are our chiefest proppes and stayes to vphold vs in godlinesse; If then wee, wholly, or in part, goe backe, it argueth vnsoundnesse. Thus were the Israelites detected by *Moses* his absence in the Mount: For then they fell to Idolatry. So *Ioash* was a good King as long as *Ichoiada* liued; but after his death hee

5. Discouery,  
remoouall of  
our chiefest  
stayes in god-  
linesse.

Exod. 32.1.

2 Chro. 14.17.

Judg. 2. 18. 19.  
& 8. 9. 10.

shewed himselfe what hee was. So also the Israelites, while God continued a good Iudge among them, were in some good order: yet *when the Iudge was dead, they returned, and did worse then their Fathers.* And so all the time of *Ioshuaes* gouernment, and the good Elders that suruiued *Ioshua*, they kept themselves within some compasse. But together with them dyed all the Israelites goodnesse; *Another generation arose, which knew not the Lord:* So strangely were they changed. And so wee see it is in many places from whence the powerfull Ministerie hath departed; how many that before seemed very religious haue then growne loose and licentious? Children of good hope, vnder good Parents and gouernours, haue afterward proued most vngracious and vngodly wretches. Sober and modest Maides, vnder the straighter gouernment of Parents, comming vnder the milder gouernment of Husbonds, haue proued but bad wiues: And good wiues, during the watchfull eye of the carefull and conscionable husband, haue proued afterward but wilde and wanton widowes. So many, remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behinde them all their religion and ciuiltie, and growne openly prophane and dissolute. Here then will be a good tryall of our soundnesse, if in the absence and losse of our gouernours, wee still continue the same that in their presence, performing that which *Paul* wiltheth the Philippians, namely, that whether he came among them, or were absent from them, yet they would still hold out in their good courses.

Phil. 1. 27.

6. Tryals are fit occasions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption, but they shew it not, onely for want of occasion. As a full vessell, vnlesse it be tapped, cannot send forth the liquour it hath within. And this assuredly is a notable triall of the soundnesse, and discovery of the vnsoundnesse of our hearts. Nothing for a man to be chaste, when no prouocation to vncleannesse; to be temperate at a leane and poore table, where hee cannot otherwise chuse. Here is the tryall of chastitie, when with *Lot* wee can be chaste in *Sodome*; of temperancie, when with *Timothy* we can liue temperately in *Asia*, among the luxurious Ephesians. Here was the triall of *Iosephs* chastitie, that though the occasion were offered by his owne Mistresse to doe the deede; in such secrecy and security, yet the feare of God ouer-ruled him. Here was the tryall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet hee spared his life. Many seeme to be meeke and moderate-men, while they are well dealt with. But let some iniury be offered them, and the contrary will appeare. And indeede there is no triall of meekenesse and patience, till we be prouoked by iniuries. It is no tryall of fidelity in a seruant not to flinch when his Masters eye is on him; but when opportunity serues his turne to play the thiefe, when hee could purse his Masters money without his knowledge, then to bee faithfull, is true faithfulness indeede. Thus the soundnesse of every vertue is made manifest. For that wee are indeede, which wee are in temptation.

6. Discovery, fitnessse of occasions to prouoke corruption.

1 Tim. 5. 23.

Gen. 39. 7. 8.

1 Sam. 24. 7.



2 Chro. 32. 31.

Iudg. 3. 4.

VII. Discouery, by Affections.  
Marth. 6. 21.

Psal. 4.

Iob. 1. 21.

2 Sam. 16. 10.

2 Sam. 17. 26.

By this meanes was some vnsoundnesse detected in *Ezekiah*, when in his triall by the Babylonish Embassadours presence, the Lord left him, *to try him*, saith the Prophet, *and so (know) all was in his heart*. The heart then may know it selfe, if it obserue how it carries it selfe in temptation. So it is said, the Lord suffered the Canaanites to remaine among his owne people, to proue them whether they would obey his commandements.

7. Tryall is by our Affections: For vpon what our heart is set, that is our treasure. Our great ioy when things goe currant with vs in the world, according to our hearts desire, and small ioy in things spirituall, shew plainly what kinde of hearts wee haue to God-ward: Whereas *Dauid*, because he had made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their aboundance of corne and oyle. Our fretting likewise and grieving at the losse of these outward things, is an argument of our voluptuousnesse, and loue of earthly delights, and shewes plainly that wee haue laide vp our treasure on earth. Whereas *Iob* because hee had made God his portion, could bee quiet at the losse of all at one blow. So our great anger for small iniuries done to our selues, and still patience in the greater wrongs done to God, shewes what is the account we make of Gods glory. Heere was a notable tryall of *Dauids* sincerity; Who was as a man deafe and dumbe, and wholly senselesse at *Sheems* private reproaches of his owne person; but not so at *Goliaths* publique reuilings of God, and his Church: There how full of life and spirit, and holy impatience

impatience did hee shew himselfe to be? The like might be shewed in our other affections. Of them then take we through notice, if we will rightly iudge of our owne hearts. Doeſt thou feele that Christ is thy greatest ioy, sinne thy greatest sorrow, that when thou canst not feele the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts? assuredly as the holy Martyr said, *If thou wert not a wedding childe, thou couldest neuer so heartily mourne for the absence of the Bridegroom.*

But alas, if we examine our selues by this note, how much imperfection shall we discover in our selues? How strong are our affections both of ioy and grieſe, in things earthly? how weake in things spirituall? who findeth that hee mourneth for his finnes, as for the losse of his first borne? *David* at *Absaloms* death could cry out in naturall sorrow, *O Absalom, Absalom, would to God I had died for thee:*

Zach. 12. 10.

2 Sam. 18. 33.

But not at *Vriahs* death, in godly sorrow, *O Vriah, Vriah, would to God I had died for thee.* And so much for these seauen meanes of the discoverie of our hearts.

## CHAP. XXXVIII.

*Of certaine notes which the word of God giueth of an vpright heart.*

Two marks to  
try the hearts  
sincerity, as

1 Humillity.

Iohn 5.44.  
Acts 8.18.

2 King. 10.16.

**A**FTER this discovery by the meanes, we must lay our hearts to the rule of the word, and examine them by those notes which there are giuen of an vpright and sincere heart. And those are many: I will name onely five.

1. A sincere heart is an *humble* heart. An hypocriticall heart is alwaies proud, and vaine-glorious: As in the Pharisees, *Math. 6.* And therefore our Saviour said to them, *How can yee beleene, when ye seeke glory one of another?* And so in *Simon Magus* seeking his owne praise and profit, in the desire of the Apostolicall gifts: Whom therefore *Peter* tolde, that his heart was not vpright before God. In *Iehu* likewise wee may discern the same spirit, when he said to *Ionadab*, *Is thy heart vpright, as mine?* preferring himselfe before *Ionadab*: Whereas sincerity is alwaies better conceited of another, and very fearefull and supitious of it selfe. And so it will make a Christian when he sees another, specially a *Ionadab*, to say to himselfe, *Is my heart vpright, so as is his?* Again, *Come*, saies he, *and see what zeale I haue for the Lord of hosts.* Yea, but sincere zeale desires not to be seene of any, saue him who seeth in secret. The Pharisees desire to be seene of men, because they seeke the praise of men. Their lampes will not burne without this oyle. Wind-mills they are, which will not

not turne about to do any good seruice, without the winde of mens praises. Hence it is that they haue little zeale in prayer, vnlesse it be in publicke, that so ostentation and vaine-glory may warme their hearts. As in fasting, once it fared with one that in the Monastery could fast whole daies together with ease, but in the desert hee could not hold out vntill noone, but his belly would craue presently. Whereof when he demanded the reason, this answer was returned him, that in the Monastery the praise of men was in stead of meat to him, he fed there vpon it, which sustenance failing him in the desert, his fasting strength also failed. But vnto sincerity her very obedience it selfe is meat and drinke, *Iohn 4. 34.* In other works, the worker must haue meat, or else he will not hold out in his worke; But vnto sincerity her very *workes* is her *meate*. Hypocrisie, which is soone tyred at this worke, without the refreshment of humane praises, well may it seeke for publique theaters: But sinceritie hides it selfe in the closet, and as in prayer, so in all good duties shuts the doore.

And as the sincere heart is humbled in regard of the end whereat it aimes in doing any good, namely Gods glory, not daring in any thing to seeke it selfe; so also in the manner of doing, not daring to trust it selfe, but affected with a through sense of it owne infirmitie, it resteth it selfe wholly vpon the power of God, to be perfected in her weakenesse. *Peter* therefore in that wherein his heart was vnfound, and deceitfull, shewed this spirit of pride, and vaine confidence in himselfe. For hee could not thinke that strength whereby he thought to stand was of Christ; because



because Christ flatly denied him his strength, and *Peter* neuer prayed for it. And yet lo how confident he was? *Though all men, yet not I*; as though there had beene more in him, then in any other. Yea, he contradicted Christ, admonishing him of his frailty, and as *Marke* notes, the more Christ warned him, the more confident and peremptory he was.

Lastly, after the doing of euery good thing, sincerity still remaines humble, & when men would Deifie vs, it will not accept of any such honours, but sends them backe to the Lord, as in *Daniel*, & the Apostles. And thus, if we be sincere in all things we doe, there must be humility, *preposed*, in regard of the *end* we must looke at; *opposed*, in regard of the *manner* of doing, *imposed*, after we haue done, as a curb to restraine vs least we reioyce not in the Lord but in our selues.

*Obiect.* But this is a hard saying, will some say, and if the cause be thus, who then can be sincere? for who is there that is not tainted with pride, if not in all, yet in some of these three respects?

*Ans.* It is one thing for a mans eye to glance towards a thing, another thing to fixe and fully to settle it selfe vpon it. Thoughts of pride and vaine-glory may *rush* into the heart of a sincere Christian; they *rest* onely in the heart of an hypocrite, who is set on worke onely by them in all his actions, and seekes onely to giue contentment to them.

I adde further, if sincerity be not humble in this first kinde of humility, yet at the least it is humble in an *after-humility*. If it haue beene ouer-seene in the doing of any thing in pride, it is twise as humble afterward, because it was not humble. A notable difference

Dan. 2. 30.

Act. 2. 12. &

14. 15.

Nisi humilitas  
omnia que bene  
facimus & pre-  
cesserit, et comi-  
tetur, et consecu-  
ta fuerit, et pre-  
posita quam in-  
tuemur, & oppo-  
sita cui adhaera-  
mus, & imposita  
qua reprimamur,  
&c. Aug.  
Epist 5. 6.

rence betwixt sincerity and hypocrisie. There may be some kind of humility in hypocrisie, and of pride in sincerity : but hypocrisies humilitie is followed with pride, and sincerities pride with humility. This latter humility is the better. And heere onely it is seemely for vertue to come behinde vice. Hypocrisie is proud because it is humble : Sincerity is humble because it is proude. *Epaminondas*, a Thebane Capitaine, the day after the victory and triumph, went drouping and hanging downe his head ; and being asked why he did so, answered : Yesterday I felt my selfe too much tickled with vaine-glory ; therefore I correct my selfe for it to day. The same is the spirit of the sincere Christian, of the true Israelite. As you may see in the example of *Ezekiah*, of whom it is thus written ; *His heart was lift up, notwithstanding Ezekiah humbled himselfe after his heart was lift up.* In a sincere heart there must be either the *fore-humilitie* or the *after-humility* ; which is the more seuerer of the two ; either the directing humilitie, for the right manner, or else the correcting humilitie, for the erroneous manner of doing. If wee can follow the swing and sway of our owne proud and vaine-glorious affections, without all respect of Gods glory, and yet neuer be truly humbled afterward : this is palpable hypocrisie, wee haue not so much as the least dramme of sincerity : Which is many times more humbled for such mixtures, and defilements of good workes, then for some workes simply euill in themselves.

2. The sincere heart is a *good* and *honest* heart, as our Saviour calles it. The honest heart is that which cherisheth a vniuersall hatred of all sin, without

2 Chron. 32.  
25. 26.

2. The good  
and honest  
heart.

out

Psal. 119. 3.

Psal. 125. 4.

Ioh. 20. 12.

2 King 10. 29.

out exception, and carryeth a constant purpose, and resolution in nothing willingly to sin against God, but to endeavour it selfe to the vtmost, in euery good way of Gods commandements. Whatsoever it shall know to be a sinne, it will not purposely and deliberately doe it for all the world, it will not *detaine the truth in vnrighteousnesse*. This note the Prophet *Dauid* giueth: For hauing saide, *Blessed are the vpright in their way*, hee teacheth vs to discerne them by this note, *Surely they doe no iniquitie*. And in another place, he opposeth such as walke in any crooked wayes, to the vpright in heart. *Doe good O Lord to those that are vpright in heart: but those that turne aside by their crooked waies, &c.* It is the property of an hypocrite, to dispencc with his conscience, at least for some one speciall beloued sinne. As *Iob* among other his characters makes this one, that he *holds his wickednesse as a sweet thing in his mouth, and hideth it vnder his tongue, and fauoureth it, and will not forsake it, but keepeth it close in his mouth*. Now this honest heart, as it hates all sinnes, so at all times. Sometimes the vnfound heart will hate sinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our selues, then wee loue it. Here is a notable tryall of sincerity, to preferre vertue before vice, then when in humane reason vertue shall be the looser, vice the gainer. This note discovered false-hearted *Iehu*. Hee would not downe with the worship of the Calues, as well as with *Baals*, and why? because hee thought that would bee dangerous for his Kingdome, if the Israelites were let goe to the Temple at Ierusalem to worship. Therefore

fore *Ieroboams* policie still preuailed with him. By this note many are detected for vnfound.

1 Kin. 11. 26.

1. Those that pretending conscience of small matters, sticke not at greater. Like the Pharisees, straining a Gnat, and swallowing a Cammell. Hypocriticall *Saul* seemed to make a haynous matter of eating the flesh of beasts with the blood: For vnto the people thus offending, he said; *See haue dealt wickedly*; but it was nothing with him to spill the innocent blood of worthy *Jonathan* his sonne: for vnlesse hee had beene hindered, he had put him to death. Nay, hee was so scrupulous, that hee would not so much as name a guilty man or a sinner, but in casting of lots, in stead of saying, shew the nocent or guilty, hee said, *Shew the vpright, or innocent person*, as *Tremellius* reades it. And yet this man at the same time, made no conscience of cruell and bloody oathes. The Priest in the Gospell, when hee saw the wounded man lye halfe dead, hee went on the other side of the way, fearing least by comming neere vnto him, hee might contract some legall vncleannesse: but he feared not to passe by, without all mercy and compassion, his poore and distressed neighbour. The Pharisees would not defile themselves in comming into the common Hall on the day of preparation to the Passe-ouer, but they scrupled not a whit to imbrue their hands in the blood of the innocent Lambe of God. In no case would they eate in vessels vnpurified, but the meats which they did eat in those vessels, were horribly polluted, both with iniustice and oppression, in the getting of them, and with intemperancie, and riot in the eating of them. And

1 Sam. 14. 33.

Ver. 42. Cedo integrum: id est, declare quis sit innoxius, pro eo quod est declarata nocentem, sed euuoluntatis utitur ut solent hypocrite. Iun. Luke 10. 31.

Iohn 18. 28.

this



Math. 23. 25.  
opened.

Math. 27. 6.

*Qualis hec innocentie simulatio, pecuniam sanguinis non mittere in arcam, & ipsum sanguinem mittere in conscientiam?* Aug.

this is the meaning of that of our Saviour; *Woe be to you Scribes and Pharisees, hypocrites; for yee make cleane the outward side of the cuppe and platter: but within they are full of bribery and excesse.* So likewise *Judas* his thirty pieces at no hand must goe into the treasure, because it was the price of blood. What a counterfeiting of holinesse was this, not to suffer the price of blood to lye in a Chest, and yet to suffer blood it selfe to lye in the Conscience?

2. This note likewise discovereth such for vn-sound, whose conscience is only for the greater matters, the importants of the Law, *Mercy* and *Iudgement*, without any regard of *Mint* or *Annice*, though these also be Gods commandements, and ought to be regarded. A sincere heart is like to the eye, troubled with the least moate: or like a neare sprule man, that no sooner spyes the least specke or spot in his garment, but hee gets it washed out: Whereas a nastie slouen, though hee be all to be-smearred and befoyled, hee can endure it well enough. A delicate Garden may not haue the least weede in it, though the Wildernesse be all ouer-growne with them. And a Boxe of precious Oyntment may not haue the least flye in it, though a Barrell of Pitch haue swarmes of them. A strait shooe cannot endure the least pibble stone, though a wide one may endure a greater. An vn-sound Conscience is large, and can swallow downe any thing: The sincere Conscience is strait, and the least bone, though but such as are in little fishes, will stick in her throat. And certainly, *hee that is vniust in the least, is vniust also in much.* *Judas* being vnfaithfull to Christ in the matter of money,

Luke. 16. 10.

Iohn. 12. 6. &

18. 3.

money, proued also at last vnfaithfull to him in the matter of his life it selfe. And *Salomon* tels vs, how hee that will lie ordinarily in common speech, will lye also before the iudgement-seate, when he is produced as a witnesse: as contrarily, he that is a true witnesse-bearer there, will not lye in his ordinary discourse. For this I take to be the meaning of that Prouerbe. *A faithfull witnesse will not lye: but a false witnesse bloweth forth lyes.* If a man be truely faithfull in much, hee must needes also be faithfull in little. For the same God that requires his fidelitie in the one, requires it also in the other. Saint *Paul* vpon this ground confirms his sincerity in a matter of priuate promise to the *Corinthians*, concerning his comming to them, by his sincerity in the preaching of the Gospell, a farre greater matter: *God is witnesse,* saith he, *that our word,* that is, promise of comming, *towards you was not yea and nay: Why? for the Sonne of God,* that is, my preaching of him, *was not yea and nay.* Neglect then of small matters may iustly bring our obedience in greater matters into suspicion of vnfaithfulnesse. And therefore in this regard must conscience be made of obedience, even in the smallest matters, and that vpon the death, namely, that we may approve our obedience to bee sound and free from deceit. For in greater matters if we shou'd not stand out, all the world would cry shame of vs. And here it would be hard to say, whether the shame of the world, or conscience of Gods commandement vrged vs. But in lesse matters the world rather wil cry shame of vs, if we do stand out: And therefore in our obedience here Gods commandement seemeth

Pro. 14. 5.  
expounded

1 Cor. 1. 18. 19.

to carry the greatest stroke with vs.

3. This note discouereth those also for vnfound, that hauing some care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Saniour calls the Pharisees, *hypocrites*, and resemles them to painted Sepulchres. Art begins where Nature ends. Nature in the framing of mans body, begins first with the heart, and other such inward parts, and then in the last place comes to the face, and the outward parts. Thus is it with hypocrisie, which is an artificiall kinde of holinesse; it begins and ends in the outward face and fashion of religion: the inward pith, the heart and substance thereof it cannot attaine vnto. But the heart and the purity thereof, is the speciall thing the sincere Christian looks vnto. Gods Israel is pure in heart, so that though sometimes the hands be defiled, yet then the heart is not alike polluted: but still the true Israelite may say, *My heart is awake, though mine eyes sleepe*. Whereas the base Israelite may say contrarily, *My heart is asleepe though my eyes be waking, and my tongue be walking. My heart is foule, though my hand be neuer so fine*.

Can. 5. 2.

3. The plaine  
and open hart.

Psal. 139.

Psal. 142. 5.

3. A sincere heart is a *plaine* and *open* heart, not desirous to smother, or craftily to conceale it sinnes, but rather to haue them laid open, and to haue the conscience rubbed and ransacked. So that with *Dauid* it cryeth; *Try mee, O Lord, and see if there bee any wickednesse in mee*: and with the same Prophet, *let the righteous smite me*. But an vnfound & crooked heart, as well as crooked legges, loues to be hid. It hates the light; it cannot away with reprehension, but would

would rather eate of the delicacies of flatteries, against which the Prophet prayeth, *Let not my soule eate of their delicacies*: Let me not delight in their clawings, but rather in the blowes of righteous reprehensions, Neither in any sort can it indure rrill. Guiley *Rabel* durst not rise, when *Laban* came into her Tent, to search for his Idols. On the contrary, as it argued humilitie in the 11. Disciples, to suspect the worst by themselves, so also sincerity, that they were not priuy to any such wickednesse, when hearing our Saviour fore-tel the treachery of one of them, they offered themselves to the tryall, saying, *Master, is it I? is it I?*

4. A sincere heart is alwayes most severe against sinne, where nature and carnall respects would teach us to be mildest: As first to our selues. Indeede sincerity cannot endure sin in any, in it selfe least of all. An hypocrite will not endure the least sin in others, no not so much as a moat in his brother; so sharpe is hee: in the meane time hee can endure a beame in his owne eye; so indulgent is he to himselfe. *Judah* could adiudge *Thamar* to the fire; vpon himselfe yet, being farre deeper in that transgression, he could pronounce no such sentence. *David* lay snoring in his owne sin, when yet he sentenced a proportionable sin, related in the person of another: Wherein he bewrayed want of vprightnesse. It was said of *Antony*, he hated a Tyrant, not tyranny: It may as truly be said of an hypocrite, he hateth sinners, not sinnes. For he nourisheth many in him, notwithstanding the rigour of his zeale against other mens sinnes. This is an ill signe, wherefoeuer it is. A good heart is ready to throw the first stone at it selfe, being slower in

A a                      censuring

Psal. 141. 4.

Gen. 31. 35.

Math. 26. 22.

IV. Greatest severity against our owne sins.

Math. 7. 3.

Gen. 38. 24.

2 Sam. 12. 5.

Tyrannum non tyrannidem.



eenfuring others. None can say so much against it, but it selfe will be ready to say much more.

And as the sincere man will no more winke at his owne sinnes then at anothers, so neyther at theirs to whom hee is tyed more by naturall and worldly respects, then others, to whom hee is not so tyed. No more at his owne children then at others, at his own parents then at anothers, at great and rich ones, then at the meane ones, at friends to whom hee is bound for, and depends vpon in hope of kindnesse, then strangers that haue no interest at all in him. Sincerity is free from partiality. With *Leui* it knowes neyther father nor mother, neither King nor *Kasar*. This the Pharisees, though hypocrites, knew well enough when they said; *Master, wee know thou teachest the way of God in truth*, that is, in sinceritie, and *carest not for any mans person*, no not for *Casars* himselfe. Tell vs then, whether is it lawfull to giue tribute to him or no? Here then was *Ionathans* sinceritie, when hee condemned his owne Father, and that a King, in his proceedings against *Dauid*, and defended *Dauids* innocencie. Here was olde *Jacobs* sinceritie on his death-bed, when fatherly affections are most liuely, so deeply censuring *Ruben*, *Simeon*, *Leui*, his owne sonnes. Here was *Iohn Baptists* sinceritie, that he would not be silent, no not at *Herods* incest. Here was our Sauiours sinceritie, that his mouth was not stopped with the Pharisees good cheare, but euen at their owne tables laid them out in their owne colours, and entertaines them with as many menaces, as they did him with dishes of meates. Here was the Beniamites vnfoundnesse, that were ready with the

John 6. VI  
 Luke 9. 16.  
 Math. 22. 16.

1 Sam. 19. 4. 5.

Gen. 49.

Mark 16. 18.

Luke 9. 37. 42.

Judg. 20. 14.

the sword to defend in their brethren such prodigious lusts, which they could not but condemne in their iudgements, and in others no doubt would haue been ready to haue punished with their swords.

The Prophet ioyneth these two together: *Thou art a God of pure eyes: And canst not behold iniquitie.* So must it be with vs, if wee will be pure and sincere in heart, wee must behold no iniquitie, no not in our selues, or those that are nearest vnto vs. For sincerity, as it loueth goodnesse euen in the greatest enemy, so it hateth sinne euen in the greatest friend.

Heb. I. 13.

Lastly, to omit many other notes, sincerity simply reioyceth in goodnes, & in good things themselues, and the glory of God thence arising. Therefore as it grieneth for other mens sins, so it reioyceth in other mens obedience. Many are of a contrary spirit: They can be griued for their owne sins, but not for other mens. Here it is suspicious, wee griue not so much for Gods cause, for the dishonour our sins haue done to him ( for then wee should griue also at our brethrens sins, because they also staine Gods glory ) but for our own sake, for feare of feeling of some euil, procured to our selues by our sin: and such grieue argues rather selfe-loue, then any true loue to God. So likewise they can be cheared when they see Gods glory set forth by themselues in any good work; not alike, when by others: Nay, rather they griue at those good works of others, if of any marke, wherein they haue had no hand themselues; Like those Ephraimites that said to *Iptah, Wherefore wentest thou to fight against the children of Ammon, and didst not call vs?* But the sincere Christian, so God be truly glorified,

V. Reioycing and griuing for others graces and sinnes, as well as our owne.

Iudg. 12. 1.

1 Chro. 10. 27.

Iohn 1. 47.

Phil. 1. 18.

though it be without his helpe, yet reioyceth and giueth thanks, nothing lesse then if himselfe had beene the instrument. If any good thing be done, he doth not stand curiously enquiring of the Author; of his iudgement, of his affection, to finde out something to imbeale the worke; but is glad that any glory is brought to God, or good to his Church, and with thankesgiuing taketh his part of benefit thereout. Euen as in eating of meates wee aske not where or how it was got, but fall to it; and in the Shambles, the Apostle willet not to enquire whether it had beene sacrificed to the Idoll or no, but being good meate, and fit to be eaten, without any more adoe to buy it. Thus *Nathaniel* the good Israelite, did not so stand vpon, or sticke at *Nazareth*, but that hee would goe and try what our Saviour was. And though the Philippick Preachers preached of enuy and vaine-glory, yet for the matter soundly, their corrupt manner, what was that to *Paul*? that Christ was truly preached, he therein reioyced, and would reioyce. It is not then sincerities palate, nor to relish good meate, and well cooked, because we relish not the Cooke.

Thus I haue shewed both the meanes to discover, and notes to try our false hearts by. And of the third illustration of the deceitfulnesse of the heart, namely, by the vnsearchablenesse thereof, so much.

CHAP. XXIX.

*Certaine generall vses arising out of the former doctrine of the hearts deceitfulnesse, or any exhortation to watchfulnesse ouer, and dealing wisely, and straitely with, our hearts.*

**H**Auing by Gods goodnesse thus finished the whole doctrine of the hearts deceitfulnesse, it remaineth now in the conclusion, that besides those particular vses which wee haue already made of some of the particular branches of this doctrine, wee shew also the generall which ariseth from the whole. And they are specially five.

1. If our hearts be such deceiuers, it stands vs then in hand alwaies to haue our eyes in our heads, and to haue our wits about vs, hauing to deale with so noble a iugler, so full of cunning trickes, and sleights, continually ready to snare vs. We walke in the midst of snares, not onely neere them, but in the very midst of them, compassed with them on euery side. Therefore let vs alwaies be suspicious, and ieaious ouer our hearts in all places, and vpon all occasions; in our solitarinesse, in our company, in our businesse with men, in our dealings with God, in hearing, praying, meditating; in our dealings also with Sathan, in wrestling with his temptations. When the Philistims were going out to warre against the Israelites, they durst not let *Dauid* goe with them; they had him in ieaousie, because of the loue hee bare to his owne Countrey,

Vses 5.

1. For watchfulnesse.

*Chrys. hom. 15. ad pop. Ant.*

1 Sam. 29.



and therefore put him out of the Armie. Happy were it for vs in our spirituall warre with Sathan, if wee could as easily rid our selues of our naughty deceitfull heart, as they did themselves of *David*. Wee haue farre greater cause to suspect our hearts, then they *David*. The acquaintance of the flesh with Sathan, and Sathans interest in the flesh, is greater then the Israelites in *David*. Besides that, they neuer had any experience of *Dauids* deceitfulness, and vnfaithfulness, as wee haue had of the flesh: Therefore I say it were well, if wee could wholly cashire this treacherous and perfidious flesh. But since it stickes so close, as that we cannot possibly be shifft of it, therefore wee must alwaies haue an eye ouer it; euen as wee would haue ouer an vntruſtie pilfering seruant, who not obserued, will filch. For certainly such is the deceitfulness of our hearts, that if our eye be neuer so little off them, off goes the yoke of the Lord presently, and they breake out into some vnlawfull liberty or other. Keepe wee then our hearts, as *Salomon* counsels, fenced with a double guard, as the layler his close prisoner. See the doores be fast locked: Yea, looke to the windowes, as *Iob* did. If there be any open passage, this deceiuer will either let in some body to him, which should not come in, or else hee will out himselfe. If wee fall a sleepe and neglect our watch, either the Diuell, and his suggestions wil enter; euen as when the fence of a vineyard is downe, then the wilde Boare, and all manner of wilde beasts come in, and deuoure all: or else our heart it selfe will wander abroad, like gadding *Dinah*, in the idle rouings of

Pro. 4.

Iob 31.1.

of her owne vaine imaginattons. Thus then should wee thinke with our selues every morning: This day I am to venture into the world, and snares euery where lie thicke and threefold; if I take not heede, easily shall I be caught. For what alas is there where in my heart is not ready to deceiue me? I am now going to praier: My heart will be ready to thrust in idle and wandring fancies, vnlesse I watch ouer it. I am now to giue an almes, or to goe to confer with my Christian friends: Pride and vaine-glory will foile mee, vnlesse I looke well to my selfe. I am now going to deale in such a controuerfie, with a contentious and wrangling man: My heart will quickly breake out into rage and distemper, and my mouth will soone overthooke it selfe, if I hold it not as with a bridle. I am going to a feast: if I put not a knife to my throte I shall easily be over-reached by my deceitfull appetite. If I let loose the reines to mine owne corrupt heart, I shall soone offend in excesse, either of meate or mirth. I am now to goe forth into the streete: And how many are the temptations ready to incounter mee? euery thing I either see or heare. If I see my enemy, in what danger am I of wrath, and malice? if my friend flourishing, of enuie? poore, of disdain? if a beautifull woman, of lust? If I heare rotten speech, how ready am I to be corrupted with it? if reuiling and iniurious, how ready am I to be prouoked with it? This is the cautelousnesse wee must vse in all our occasions whatsoeuer: For all places are full of these snares, the streete, the house, the bourd, the bedde, the closet, yea the

Pro. 23.1.

2 Tim. 4. 5.

Math. 6.

Church, the pulpit. The exhortation of *Paul* to *Timothy*, *Watch thou in all things*, is needfull; because the heart, deceitfull aboue all things, is also deceitfull in all things, euen in the best things that may be. And therefore Christ bids vs take heede to our hearts, euen in our almes and prayers, and other the holiest seruices we can possibly performe, for euen in them snares will be set for vs. In these actions wee had neede shut the doore of our hearts that our mindes steale not away from God. Neuer then trust thou this heart of thine, that it will be well ordered, and kept in good frame, though thou carry not alwaies so heavy a hand and narrow an eye over it; No, if thou looke not thus straightly to it, it will be gone, as a wild-horse, if a man once let goe the bridle, as hee is walking in his iourney: And then when hee is once gone, hee will not be gotten againe in hast; but a man must spend as much time in recovering of him, as would hapily haue beene sufficient to haue dispatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of watchfulnesse: It will runne out so farre, that it will be long ere thou wilt catch it againe. It will be so frozen, that it will be long ere thou can bring it to melt. It will be so loose, and idle, that it will be long ere thou canst worke it vnto true deuotion: and thou must spend as much time, nay more, in seeking to re-gaine thy heart againe, and to bring it into temper and tune, for the seruice of God, then would haue serued for the good performance of the seruice it selfe. But aboue all things see thou trust not thine heart with such things

things as may be dangerous occasions to euill. Looke better to it then so. Be as fearefull of this, as thou art of gining a knife to a Childe, or a sword to a Mad-man. Thine eyes cannot be quicke enough for thy heart then. The mad-man will speake sometimes so soberly, and vse such faire perswasions to be vnfertered, and promise that he will be so quiet, &c. But no sooner is hee loose, but he plaies reakes, wounds, slaies, destroyes whatsoeuer is in his way, yea, euen him that loosed him: So likewise deale our hearts with vs. They can flatter with vs, and O why should we trouble our selues so much, alwaies to be looking to them? and why should we deale so hardly with them, alwaies so to keepe them in, as a bird in a cage? to hold them so short of all liberty? why? they haue better gouernment of themselves, then that wee need to feare them so, &c. But when once they haue got free, then they serue vs like the mad-man, so that we shall rue the time that euer wee gaue them such liberty.

2. This deceitfulnesse of our hearts must cause vs often to renew our couenant with God, and by solemne vowes and protestations of our repentance, as it were with strong ropes, to binde and hold fast these fugitiues. If a man be knowne to be a common deceiuer, wee will neuer take his word for any thing: but if wee must needs deale with him, wee will be sure to haue his hand and seale, and the best security we can get. So wise, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceiue thee, then the craftiest fox that is, to ouer-reach his neighbour. Be not now  
so

2. Vse To  
binde our  
selues to God  
by couenant.



Chap. 11.

1 Sam. 14. 17.  
18. 19.

Verse 23.

1 Sam. 26. 21.

so simple as to beleue every sigh, every wish and word, every motion, and inclination of thy heart. For how often as I haue shewed before, doe our hearts deale like *Zarah* when hee was to be borne, make many good profers of comming forth out of their sinnes, as it were the darkenesse of the wombe, into the light of grace, but they recoile presently? Euery slight occasion is in steade of a *Perez* vnto them. And yet loe the sillinesse of men; to beleue their hearts that are so light of faith. They thinke verily when they feele some fit of good affection, O now I haue got the victory, sinne shall neuer so preuaile against mee as it was wont; when yet the same houre, it may be, sets them in a worse taking then euer before. *Saul*, though affected with *Dauids* apologie, he acknowledged both *Dauids* innocence, and his owne vniustice, and though with teares, with good words, *My sonne David*, with good praiers, *The Lord render thee good*, he witnessed good will to *David*, yet for all this *David* trusted him not, but kept himselfe in the hold still: For shortly after *Saul* was hunting after him againe. And though then also he seemed to relent, and promised *David* peace: *Come againe my son David, I will doe thee no more harme*; yet for all that *David* hearkened not: For what heede is to be taken to a false and fickle hearted mans words? Our hearts being as fickle and inconstant in their relenting affections towards to Lord, as *Sauls* was toward *David*, should wee trust them any more in such fits, then *David* did *Saul*? No: but since euen the strongest bonds are too weake to hold such slippery hearts,

hearts, that they slide not out of our hands, therefore cause them to enter into solemne Couenant with the Lord, as those in *Nehemiah, Ezra, and the Chronicles*. Thus did *Dauid*, *I haue sworne*, saith he, *and will performe it, that I will keepe thy statutes*. In euill things, to which we are prone by nature, we can bind our selues by oaths & vowes, when we feele our selues disposed vnto them, as to reuenge, when the iniurie is fresh, and our hot bloud is vp: how much more then should wee doe the like in good? The Diuell sees that wrath is a fire soone out; therefore hee will nourish it with an oath: how much more should wee nourish the fire of zeale and good affections, which haue no fewell from within vs, as anger hath, and so are farre more easily extinguished? how much more I say should wee maintaine, and vphold in our selues all good things with this prop of an oath, and couenant-striking with the Lord? And heere see that thou register, and record in thy accounts-booke this thy Couenant, that so when thy deceitfull heart shall be offering to start aside, and giue thee the slippe, thou mayest presently recall it, and keepe it in with putting it in minde of this couenant. What? didst not thou on such a time, when thou wert humbled vnder the hand of God, and haddest some good desires kindled in thee by his Spirit, didst not thou then solemnely giue thy faith to God, and by the straightest bonds of thy vowe and oath, firmly knit thy selfe vnto him, and wilt thou so soone be offering to make escapes from him? Hast thou so soone forgotten thy couenant? Thou false fugitiue: But yesterday wast thou

Neh. 10.  
Ezr. 10. 3.  
2 Chro. 15. 12.  
Psal. 119. 106.

Chrys. hom. 8. ad  
pop. Ant.

thou brought home to thy master, then thou humbledst thy selfe vnto him, soughtest reconciliation, promisedst more faithfull seruice. And yet art thou now offering so quickly to take thee to thy heeles againe?

3. Vse, for  
wisdom to  
apprehend all  
good oppor-  
tunities.

3. This deceitfulnesse of our hearts must teach vs wisdom, to take them at the vantage, when at any time wee finde them in a good moode, in any sort well-affected, or disposed to any good duty. Thou hast this wisdom in the things of this life: Hauing to deale with a light, and inconstant man, when thou findest him in the good vaine, then thou wilt be sure to lay hold of that opportunity, and to take him then at his word. For thou knowest, that if thou shouldest let him goe on neuer so little longer, within an houre or two, hee would be of another minde. Assuredly thy heart is far more variable and vncertaine, then the fickliest man that can be. Dost thou then feelee at any time, that thy heart is warmed with good motions, enlarged with good affections, lift vp to heauen in spirituall meditations, dost thou feelee any sparkles of the heavenly fire? take thou the bellowes presently, blow till they flame, cherish, and make much euen of the smoaking flax; Now is the time for thee, now I say, in this floate of good affections, when thy heart is so well prepared, to fall to praier, to confession of thy sinnes, to reading, to all the good exercises of repentance and inuocation, and in a word to the doing of that good worke for the which motions and desires are risen in thy minde. For how often haue the best of vs beene beguiled here?

here to thinke we should doe afterwards that which in present we purposed and desired, and within an houre or lesse all our heat is gone, our affections are growne chill and coole, our hearts heauy, our spirits drowfie and dead, and so our selues wholly disabled for the doing of that wee thought. And why? because we stricke not the iron whiles it was hot, wee held not our hearts fast, when we had hold of them, we vsed not the meanes to keepe them still in good frame and temper. And so all our good thoughts vanish and come to nothing. Excellently *David* *My heart O God is prepared.* What? shall I suffer now other occasions to call me another way? No: for then all that life and vigour which now I feele, will be gone: but *I will arise, and giue shankes*, and so I will arise and pray, arise and confesse, &c. Oh if we would goe to prayer in this spring-tide, as it were of good affections, how then, as the Prophet speaketh, should we *powre* out a prayer? how would the riuers of repenting teares ouer-flow? whereas, neglecting this occasion, our prayers come but *drappingly* from vs afterward in the ebbe of our affections. It cannot be spoken how little a thing will distract and vnsettle our hearts. They are like to glasses, that will be hurt with a little breath, and vnto Muslicall Instruments, that will be put out of tune with the least distemper of the Ayre. And therefore we had not need to pretermitt the opportunitie when wee feele them wrought vpon in any sort by the holy Spirit of God. What good impressions would they not receiue then, being so soft and tender? whereof afterward they will not be capable, being returned to their former hardness?

*Psal. 57. 7.*

*Esay. 26. 16.*



Luke 24.29.

Pro 20.18.

Psal 86.21.

1 Chro. 29.18.

nesse? Doe then good thoughts and desires offer themselves, doe such guests seeke lodging in thy heart? Oh welcome them in the kindest manner, lay hold of them, and by thy kinde and respectiue vsage of them, constraîne them, as they once our Sauour, to stay still with thee. What is this kinde entertainment wee are to shew them, but the entertainment of our prayers, reading and conferring of the word? If wee would doe so, after once good affections are entered into our hearts, we should euen locke vp the dore vpon them, that they could not get out againe, so wee should haue more of their company then now we haue; in stead of visiting vs now and then, they would become daily guests, and ordinary residentiaries with vs. *Salomon* bids vs *establisb our thoughts by counsell*. This Proverbe hath his truth euen in holy and spirituall thoughts, the which alas will soone faile, vnlesse wee settle and confirme them in our hearts, and after the spirit hath once entered them into vs, doe so pegge and hammer them in, and driue them downe so deepe, by the vse of good meanes, as that we may not easily loose them afterward. At the first rising then of a good thought, pray with *David*, because thou fearest the deceitfulnesse of thine heart, *knit my heart*; this false fickle fugitiue heart alwaies ready to steale from thee, knit it O Lord, and tye it fast *unto thee*, that as it is now with thee, so it may still remaine with thee. And againe, with the same Prophet, in the behalfe of his people, when they were so well disposed in their chearefull offering to the Temple, *O Lord keepe this for euer, this frame of the thoughts of thy seruants heart.*

And

And frame his minde towards thee. This Counsell-taking with God in praier, is the only remedy against the deceitfulnesse of our hearts, for the preserving and establishing of all good thoughts and desires.

4. The deceitfulnesse of our hearts must cause vs daily to keepe an audit in our owne conscience, ever and anon calling them to their accounts. A trusty seruant, an *Elezar*, we will let goe on, and reckon but seldome with him; but a *Gebez*, one that is but of slippery fidelity, had neede be reckoned with every day. The miserable experience then which we haue had of the falsenes of these hearts, so often deceiuing vs, must make vs to be very strait & seuer in examining of them. *Salomon* not obscurely intimates this to be the cause of our hearts deceitfulness, that we doe not take this paines of a strict triall: *Every mans wayes are pure in his owne eyes: but the Lord tryeth the hearts,* and so sees their secret deceit, which we perceiue not, because we try not. Let vs neuer therefore let reckonings runne on, but every day let vs make all euen, let vs chastise our selues every morning, examine our selues every evening, euen in the still silence of the night, as wee lye waking on our beds. In the matter of disbursement of money, for the repaying of the Temple, *Iosiah* gaue charge that no reckoning should be made with them into whose hands the money was deliuered: *for (saith hee) they deale faithfully.* Indeepe, if our hearts dealt faithfully with vs, wee also might spare this labour of daily countscasting: But because both the word of God, and our owne experience haue sufficient'y discovered their vnfaithfulnesse; therefore wee contrarily must say,

Let

IV. Vse, for  
strait examina-  
tion of our  
hearts.

Pro. 21.1.

2 Kings 23.7.

Let there be daily; yea, hourly reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Musician, because his instrument quickly growes out of tune; euen whiles he is playing, therefore euen then he will be tuning of it; as soone as hee spies the least iarring in any of the strings: So must wee intermixe the correction and amendment of our hearts, (which is done by strict examination) together with their vse and imployment, and not to bee like the foolish mower, that still mowes, and neuer whets his Sythe.

V. Vse, for exhortation to sinceritie.

Lastly, since all our hearts naturally are so full fraught with guile, being so immeasurably and vnsearchably deceitfull, as here the Prophet teacheth; it must cause vs in the hearty bewayling and confessing of this corruption, to strue for the contrary grace. Wee, that by the mercy of God professe relegion more sincerely, are ready to thinke our selues wronged, if wee be called hypocrites and deceitfull people. No, let vs make vse of such imputations and profit by the raylings of our enemies: For they lay no other imputation on vs, then here God himselfe doth, saying, *The heart of man, without exception of any, is deceitfull.* So that the heart, euen of the most holy and regenerate, is still in part deceitfull, as in part it is wicked. Let vs not then deny that in our selues, which the God of truth hath laide vpon vs: but let vs rather search out this priuy and close hypocrisie of our hearts, and hauing found it, purge them of it: Praying with the Prophet, *Renue a right spirit in me*, labouring for that same truth in the inward parts which God so loueth, that so we may  
wit h



with *Apelles*, be *approved in Christ*, and with *Nathaniel*, true Israelites, in whom is no guile, euen the *Israel of God*, pure in heart. The which that wee may attaine vnto I will heare set downe certaine, both *meanes* and *motiues*.

Rom. 16.  
Iohn 1.  
Gal. 6.

CHAP. XXX.

*Motiues vnto, and meanes of Sincerity.*

**T**He *Motiues* to incite vs vnto sinceritie and singlenesse of heart are many, and powerfull, throughout the whole booke of God, some where of I will vrge at this time.

1. Sincerity is the *girdle*, whereby all other graces are tyed close vnto vs: So the Apostle in the description of the spirituall armour, calls it *the girdle of truth*: And therefore here also is true that wee say, *ungirt, unblest*. Hee is but a loose man, that wants this girdle. Let his gifts and graces be neuer so excellent, yet they sit but loose about him, when a storme comes they will easily be shaken off. *From him that hath not, shall bee taken away that hee hath*. From him that hath not the gift of *sincere sanctification*, shall be taken away these common gifts of an *ouerly*, and *superficiary illumination*, yea, his shewes also of true Sanctification: not onely that hee *hath* shall be taken away, but that also which he *seemes to haue*. The Figge-tree that onely made a shew with leaues having no fruit, in end, being cursed, lost the

Ephes. 6. 14.

Matt. 13. 12.

Luke 18. 18.



Mar. 13. 20.

Psal. 137. 5.  
Ezech. 11. 17.

Reue. 3. 2.

Psal. 37. 35. 36.

leaves too, wherewith it decciued our Sauour, and wholly withered. Gods gifts in an vnfound heart, contrary as it were to their own nature, being peruered to wrong ends, doe euen sigh vnder our abuse, and God hearing their groanes, giues them the wings of the Eagle, to flye away from such iniust possessours. How fearefull are the examples of many vnfound professours, who notwithstanding all their goodly flourishes, haue yet vanished at last? they haue beene stript starke naked of all, their right hand hath forgot it skill, their right eye hath beene darkened, their arme withered, they haue mouldred away, and become meere nothings, vnflauory salt, fit for nothing but the dunghill. Christ hauing told the Church of *Sardis* that her graces were ready to dye, giues this reason thereof: *For I haue not found thy workes perfect before God.* Therefore they are ready to die, because tainted with the infection of hypocrisie. Had not *Iudas* many excellent graces of Prayer, preaching, miracles? &c. yet, forasmuch as they wanted the salt of sinceritie to preserue them from putrefaction, both hee and they miserably rotted, and came to fearefull desolation. His heart became a stye and stable for Sathan to lodge in, and to beget that monstrous conception of barbarous and trecherous villanie; So that what the Psalmist speaketh concerning the wicked mans temporall estate, may truely bee spoken concerning the hypocrites spirituall estate. *I saw him like the fresh lawrell, spreading himselfe, and flourishing: but loe the roote being corrupt with hypocrisie, hee could not hold out.* Inquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and loe their place cannot be found. The body when the soule is once gone, may not long stay about ground; it must needs be buried: So the hypocrites graces wanting sincerity, which is the very soule and life of all grace, they are but a stinking carrion, and what should an odious and vgly loathsome carkasse doe, but be thrown into the pit? Standeth it vs not then in hand to looke to our selues, that we be vpright in heart, if we would enioy the sweet comfort of our finall perseverance? For, as excellently *Bradford*, the way of Christ is the straight way, and so straight, that as few can finde it, and few walke in it, so none can halt in it, but must needs goe vpright. For as the straightnesse will suffer no reeling to this side or that side: so if any man halt, he is like to fall off the bridge into the pit of eternall destruction. An vnfound horse that hath some secret fault, may carry as good a shew as the soundest, and at the first for a mile or two will trauell as freshly and cheerefully as any, but at length he tires and giues over. So is it with an vnfound and deceitfull Christian: Notwithstanding all his faire beginnings, and hopefull entrances, yet he continues not. Let an Apple seeme neuer so beautifull, if it be rotten at core, it will quickly putrifie. The house built on the sand cannot stand alwaies: If a tempest arise, downe it goes, it fals, and the fall thereof is great, like that of Ierusalem, which though it were a most glorious and goodly City, yet it was wholly ruined, and leuelled with the ground, *not a stone left upon a stone*. So great is the fall of these sandy Christians, that it euen astonisheth them that knew them

In Epist.

Math. 7.

Luke 19. 44.

Psal. 37. 19.

Ezek. 28. 13.

Reuel. 18. 16.

Math. 6. 30.

Jonah 4. 6. 7. 8.

before, when they stood flourishing in their pride and beauty. So that here also wee may translate those words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh how horrible and sodainly are they consumed? Thou hast set them, and their graces too, in slippery ground: As a dreame they vanish. &c.* And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the vnfound Christian. *Thou hast bene in Eden, the garden of God, as one of the fairest trees thereof: every precious stone was in thy garment, the Ruby, the Topaze, the Diamond, &c.* But alas, alas, these great ones that were cloathed with purple and silke: For in one houre are all these riches come to desolation. Yesterday flourishing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day cast into the fiery Ouen of hell. The many gourds of excellent graces sprouted vp sodainly, and grew mightily, and vnder their shadow ye sat reioycing: but alas with *Jonas* his ioy: For the worme of a deceitfull hart in one night hath as sodainly consumed them all: So that now ye are worse then euer before; as *Jonah*, after the perishing of his gourd, troubled not only with the sun, but also with the East-winde. The winds of the Diuels temptations shall be let loose, more fiercely to inrage the scorching Sunne of thine owne concupiscence and corruption; free liberty shall be giuen to thy formerly restrained corruption; & forasmuch as thou wast alwaies a Sow, power of re-entrance shall be granted to the impure spirit, with the company of seuen worse, that as once he hid those Gadaren Swine, he may

may carry thee headlong into the filthy and miry  
 sea of thine owne fleshinesse, there to wallow and  
 tumble as before thy cleansing. God hath threat-  
 ned, and hee will be as good as his word, to spue out  
 the luke-warme out of his mouth. *Thinke not now*  
 that God will be like thee, that as thou castest up  
 thy vomit, so hee will his, and suffer thee, after thou  
 art once vomited, to come into his stomacke againe.  
 Nay, because hee saw thou wast such a dogge that  
 thou wouldst returne to thy sinne, which thou hadst  
 vomited, therefore hath he spued thee out for ever,  
 to teach thee by his example in spuing thee out, how  
 thou shouldst have spued thy sin out, namely with-  
 out a desire of ever returning to it againe, as the  
 Israelites to their forsaken Egypt. Such Israelites,  
 that after their departure from Egypt, carry yet a  
 disposition of returning, in the wilderness must they  
 die, into Gods rest neuer must they enter. O mis-  
 erable case of the hypocrite, which is so desperate, &  
 irremediable! The fall of the sandy house, saith our  
 Saviour, is great. Herein great, because so quashed  
 in shivers, that it cannot be reared vp againe, and  
 the curse of God is such vpon it, being fallen, that  
 like Iericho and Ierusalem it is irreedifiable. *With*  
*my whole heart haue sought thee,* saith David, *suffer*  
*me not to wander from thy commandements.* Insinua-  
 ting thereby, that such as doe not seeke God with  
 their whole heart, that is, in singlenesse of heart, vn-  
 fainedly, God will suffer them to wander in crooked  
 blinde waies, and that fearefully and irreturneably.  
 To the like purpose is that in the same Psalm: *Let*  
*my heart bee upright in thy statutes, that I may neuer be*

Reu. 3. 16.

1. 1. 1. 1. 1. 1.

1. 1. 1. 1. 1. 1.

Mat. 7. 27.

Iosh. 6. 26.  
 Psal. 119. 10.

Psal. 119. 9.



*ashamed.* Those then that are not vpright in heart, God owes them a shame, and will assuredly pay it vnto them. Is it not a shame for a man in good trade to proue bankrupt, and turne begger? will hee not bee ashamed to looke any body in the face, that knew him before? so surely is it with the deceitfull Christian, when he is thus fallen away; being now made a miserable spectacle, and as it were a monster to be pointed at with the finger, that as the true Israelite is noted out with a *Beholde*, for imitation, *Beholde a true Israelite in whom is no guile*, so hee with a *Behold* for detestation, *behold the man that tooke not GOD for his strength*. What a shame is this, when it will be said, was not this the great Professour, the earnest Preacher? and loe now with *Dennas*, hee hath imbraced the present world. Did not *Adams* Apostasie fill his face with shame? Howsoever sometimes this kinde of men haue faces of wainscore, and foreheads of brasse, yet their conscience, I dare say, is ashamed to see God discover their filthy nakednesse, by taking away their very shewes of grace, and bringing their secret wickednesse to light. I conclude then this first motiue with the words of our Sauour, whose it is: *Take heede of hypocrisie. For there is nothing hid that shall not be reuealed, nor couered, that it shall not be knowne.* How righteous, O Lord, is this thy iudgement vpon hypocrites? They are not that they seeme, and are thought to be; Therefore at last they shall seeme, and be thought to be that they are.

2. Sincerity is the highest perfection attainable in this life. That which is wanting in the measure

John 1. 47.

Psal. 52. 7.

Luke 12. 1. 2.

of obedience and holinesse, is made up in the truth, and soundnesse thereof. Therefore *Peter* being asked of the *measure* of his loue to Christ, *louest thou mee more then these*? answereth onely concerning the *truth*; being asked of the *quantity*, answereth onely concerning the *qualitie*, *Lord thou knowest that I loue thee*. For the quantity, it matters not so much with thee: None loues thee so much as hee ought: but for the sincere quality, which is all in all with thee, as for that, I appeale to thy selfe. Hence it is that where the Scripture speaketh of perfection, it is to be vnderstood of sinceritie, in the feeling of imperfection, and in an earnest desiring, and aspiring after perfection. Those that in one place are said to bee perfect, in another, by way of exposition, are said to be vpright.

Iohn 21.15.

1 Chron. 12.  
33. afterward  
verse 38.

3. Where sinceritie is, there God both *couers* and *cures* all other infirmities. As hypocrisie drowneeth many excellent graces, and causeth God to take no notice of them; so contrarily sinceritie many grosse infirmities, and by drawing the eye of God to it selfe, causeth it to winke at them. How many infirmities scaped from the good Prophet *Dauid*? his numbring the people, his counterfeiting madnesse, his collusion with *Achish*, his rash anger, and furious swearing and vowing the death of *Nabal*, and his vniust dealing with good poore *Mephibosheth*. These things were sinnes, yet sincerity was a vayle vnto them. Because sincerity was not so shaken in his other sinnes, as in his murther and adultery: God that tooke some speciall notice of this last, would take none at all of the other.

1 Chron. 30.  
15.16.

1 King. 13.14.

2 King. 10.31.

2 Chro. 16.9.

The heart of *David*, saith the Scripture, *was upright in all things, save in the matter of Uriah*. When at *Hezekiah* Passenger, there had beene some want in some of the people their reparation, yet *Hezekiah* charitably presuming of the sincerity, and honesty of their hearts, praises thus for them; *The good Lord bee mercifull to him that prepareth his whole heart to seeke the Lord God, though hee be not cleansed according to the purification of the Sanctuary*. Lo how sincerity preuaile against the defect of legall purification, being more powerfull to draw Gods blessing, then the other his curse. Some of *Asa*s infirmities hauing beene mentioned by the Holy Ghost, as that the high places were not taken away, yet the conclusion is, *Yet his heart was upright towards the Lord all his dayes*. Lo how all other his infirmities are covered with the mantle of sincerity. Contrarily in *Iehu*, wee may obserue, how the holy Ghost after a large description of many excellent things done by him, doth at last as it were draw a crosse line, and blot out all spoken before with this conclusion; *But Iehu regarded not to walke in the law of the Lord with all his heart*. Lo how all other his graces are buried in the grave of an vnfound heart: Great *vertues* not sweetened with sincerity, are no ornament vnto vs: And great *infirmities*, not soured with hypocrisie, are no great deformities. Those God acknowledges not: these God imputes not.

4. Neither doth God coner oacy, but in time cure also sincerities imperfections; giuing it strength and daily exercise of grace to preuaile against them. *For the eyes of the Lord behold all the earth to shew him-*

*The deceitfulnesse of mans heart.*

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*himselfe strong with them that are of upright heart.*  
 Howsoever they may bee weake in themselves, yet they shall feelee Gods strength perfecting it selfe in their weaknesse. For as it is in the Psalmie, *with the upright thou wilt bee upright*; thou wilt not faile him in his neede. No, *The Lord is nere to them that call upon him, that call upon him in truth*, he is nere with the powerfull presence of his Spirit, to helpe them in all their needes, to relieue, and succour them against all their infirmities and temptations. Whereupon the Psalmist prayes: *Doe good O Lord to them that are true in heart*; yea, and assures vs out of his owne experience that *God is good to Israel*, euen in the midst of affliction and temptation, but what Israel? *to the pure in heart*. And Paul promiseth such as are *simple to euill*, that is sincere-hearted, that they shall not alwaies be held captiue vnder their infirmities, but at length Sathan shall be trod vnder their feet. It is the wont of the Lord to reward the sinceritie of a little grace, with abundance of great graces. Nathaniel, before his comming to Christ, could haue no great knowledge, yet being a true Israelite, voide of guile, Christ further inlightens him, giues him the sight of the true Messiah, not onely bodily, but spiritual, indues him with true faith, and promises him still greater matters. Alas, the weake & dim knowledge that the poore Eunuch, and *Cornelius* had in the mystery of godlinesse: yet because according to the poore measure of knowledge they had, they worshipped God sincerely, an Euangelist was sent to the one, and both an Angell, and an Apostle to the other, bringing the reward of their sincerity

Psal. 18. 15.

Psal. 145. 18.

Psal. 135. 4.

Psal. 73. 1.

Ro. 16. 19. 20.

Iohn 1. 49. 50.

Acts 8. & 10.



Psal. 37. 16.

Verse 21.

Matt. 25. 8

sincerity in their hands, the clearer light of the Gospel, and a fuller largesse of spirituall gifts. For as the curse of God is vpon hypocrisie, to decrease and destroy a great deale, a great stocke of grace, so the blessing of God is vpon sinceritie, to increase the little stocke, the two mites, the graine of Mustard-seed of sincerity. So that as in the outward estate, so also in the inward, it is true which the Prophet speaketh of the true childe of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curse blowes vpon the great reuenues of wicked men, so that they often fall into decay, and are forced as the Psalmist saith, to come and borrow, euen of the godly man, who is poorer, that is, hath not so much as they: so also it is in the spirituall riches of the hypocrites graces, compared with the vpright Christians. Their great gifts they haue prosper not: in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort and reliefe of meaner Christians, not so richly gifted as themselves: like as the foolish Virgins in the parable, for all the great blaze of their Lampes, were faine to begge oyle of the wise. Hence it is that the vpright mans little portion of grace, is better then the greater share of the hypocrite; because it thrives in his hands, and by his good husbandry quickly rises; the secret curse of God, as a moath, eating vp, and wasting the other. Is not a little spring better then a great pond? Yes. For in Summer, when the great pond is dried vp, the little spring still holds out and does vs seruice. So is it with the graces of sincerity. Though they are but

little

little, as the oyle in the cruse, and the meale in the barrell of the *Sareptian* widdow; yet they have such a spring, that as she held out in the Famine, when many of better estate, in all likelihood perished, so when the proud hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents continues still, and hath brought his two to foure, his five talents to ten. And what is the reason of this increase? Even his sincerity. *Because thou hast beene faithfull, saith our Saviour, in a little, I will make thee ruler over much.* Surely *David*, as all other Christians, had no great stocke to begin withall: for the kingdome of heauen, in the first beginning, is but as a graine of Mustard-seede: yet in short space of time, that his little faithfully imployed, and wisely husbanded, brought so admirable an increase, that the poore Prentise got before the richest Merchants in this kinde, even the Teachers themselves, and the graue Sages, and ancient Fathers, that had of a long time knowne him that was from the beginning, were of his olde acquaintance, and were in Christ long before him. I, the other day a poore puny, a fresh-man, haue now got more understanding then all my teachers, for all their great reading, yea, then all my Auncients, for all their long experience. But how might this come to passe? *Because I kept thy precepts, namely in sincerity.* This I had, saith hee, namely, the grace to remember the name of God in the night, to make his statutes my songs in the house of my pilgrimage, &c. *because I kept thy precepts.*

Luke 19.17.

Mat. 13.

Iohn 2.14.

Rom. 16.7.

Psal. 119.99.  
100.

Psal. 119.56.

5. Sincerity as it lessens something our euill, so it amplifies

amplifies and addes to the glory of our good actions, euen such as are but of the lower sort. There is not the meanest action whatsoever, which sincerity will not set a faire gloze vpon, and procure it, that grace in the eyes of God, that in some respects it shall bee matchable euen to workes farre greater, in their owne Nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing sincere obedience therein to God, may haue as much comfort on his death-bed, as the best Minister and Maiestrate, whose seruice yet is in it selfe farre more honourable. Yea, if his sinceritie in his calling bee greater then theirs is in theirs, his comfort also shall bee greater. For God regards not so much the matter, as the forme of our obedience, not so much the thing that wee doe, as the affection wherewith wee doe it. Where sincerity is, there, in the meanest workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his worke. The widdowes mite could weigh but light: but her heart weighed heavy. And so her heart being put to her mite, gaue it weight aboue the greater, but farre more hartlesse largelesse of the Pharise. Sinceritie is to our workes, as spirit is to our bodies, maketh it farre better, then a greater, where there is more flesh, but lesse spirit. O rare and excellent vertue of sinceritie, which can make light drammes, and barly cornes as massie and ponderous, as the huge talent. Whereas contrarily the want of sinceritie maketh talents as light as feathers. Hypocrisie, such is the filth of it, impa-  
feth

seth the purest mettals, and turneth very gold, yea  
 pretious stones into rustie iron; Contrarily, sinceri-  
 ty in an excellent kinde of *Alchymie* turneth iron in-  
 to gold, and as once our Saviour, water into wine.  
 Hypocrisie causeth the most glorious workes of  
 almes, prayer, preaching, with great indignation to  
 be reiected: Sincerity the poorest works, of keeping  
 sheepe, sweeping the house, &c. with great fauour  
 to be accepted. Sincerity then is all in all. A sin-  
 cere *Rahab*, is better then an vnfound *Indas*. As in  
 the naturall body, to vse *S. Austens* comparison, the  
 case of the sound finger is safer then of the blindish  
 eye. The finger indeede is but a little small thing,  
 and cannot doe such seruice as the eye, it is not of  
 that admirable nimblenesse and quicknesse, nor  
 cannot guide and direct the whole bodie, as the  
 eye doth. And yet it is better to be a finger, and to  
 be found, then to be an eye, and to be dimme, and  
 darke, ready to fall out of the head. Better in Gods  
 family to be a faithfull doore keeper, and so to be  
 sure to hold our place, then to be an vnfaithfull  
 Steward, and so with him in the Gospell, to be thrust  
 out, and come to the danger of begging. When we  
 come to die, it is not the greatnesse, or the mul-  
 titude of those good workes which wee haue done,  
 but the good disposition of an honest and sincere  
 heart, in the doing of them, that must then stand vs  
 in stead. The Psalmist pronounces them blessed  
 that are vpright in their way. He maketh no choise  
 of the way, he doth not say: Blessed are they that are  
 vpright in the way of the Ministerie, or the Magi-  
 stracie, but speaking indifferently of any way allow-  
 able

*Tutior est in cor-  
 pore digitus sa-  
 nus, quam lipp-  
 ens oculus. Digi-  
 tus exigua qua-  
 dam res est, ocul-  
 us magnifice  
 multum potest,  
 & tamen melius  
 est digitum esse,  
 & sanum esse,  
 quam oculum  
 esse, & putarba-  
 ri, lippere, & ex-  
 cecari. In Psal.  
 130.*

Luc. 6.



Psal. 119. 1.

Esay 38. 3.

2 Cor. 1. 12.

able by the word, be it neuer so simple or meane, he saith : blessed are the vpright in their way, whatsoever it be; be it but to be a drudge in a kitchin, yet he that is vpright in his way is blessed; as contrarily hee that is vn-vpright in a fairer and more glorious way, as the way of *Apostleship* is cursed. God looks not so much to the way, as to thy foote in walking in the way. Let the way be neuer so meane, yet no discomfort, if thou walke in it vprightly : let it be neuer so glorious, yet no comfort, if thou walke in it haltingly. Therefore *Ezekiah* being stricken with that thunderbolt of the sentence of death, what was his comfort? Even this, the conscience of his sinceritie; *O Lord thou knowest I haue walked with an vpright heart* : This was his onely refuge. Though those good workes he had done were in regard of his calling of the highest note, the restoring of the true worship of God, the purging of the defiled temple and priesthood : yet hee doth not comfort himselfe with these so worthy workes; *O Lord thou knowest I haue cleansed thy Sanctuarie, erected thy worship, repaired the decayed wals of Ierusalem, renued the glory and beauty of thy Sion* : no, but without instancing in any particulars hee had done, he mentions onely the manner of doing, his sinceritie of affection in all his doings, *I haue walked before thee with a perfect heart*. So, how many and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuersion of sinners, suffering of persecutions? Yet reuiewing his life, what was his chiefeest comfort? Let vs heare himselfe speake : *This is our reioicing,*

NOT

not that we haue cast out Diuels, healed the sicke, cleansed the lepers, by the thunder of my preaching caused Sathan to fall downefrom heauen like lightning; (no, none of all these were his comfort : ) but *that in simplicity, and godly purenesse, wee haue had our conuersation in the world.* Hence it was that the Apostles when they returned to Christ reioycing in their victory ouer the Diuell were checked, and bidden to reioyce not in any other thing, then in that which every sincere Christian, though neuer so meane and contemptible may reioyce in as well as they, namely, that their names were written in heauen.

6. The speciall hatred and antipathie that is in God against deceitfulnesse, should be a strong motive vnto sinceritie. There can be no vnion betwixt God and the hypocrite, in regard of the great dissimilitude of dispositions. God is single; and hee is double: hauing a heart and a heart, and therefore cannot be as *Danid*, a man according to Gods heart. The hypocrite is crooked, and God is straight: And how will you compact together, and make euen straight and crooked? How can there be friendship betwixt them that are every way of contrary dispositions? But where there is likenesse of manners, there easily will hearts be glued and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* sayes, *they are his delight.* The Lord so loueth the truth in the inward parts, that hee himselfe with his owne mouth will commend; yea, and admire the true Israelites: *Behold a true Israelite,* said

Aug. in Ps. 130.  
Non voluit  
Apostolos gaudere ex eo quod proprium habebant, sed ex eo quod cum ceteris salutem tenebant. Inde voluit gaudere Apostolos unde gaudent & tu. Quomodo distortum lignum si disponas in pavimento aequali non collocatur, non compaginetur nec adiungitur, sed semper agitur & nitatur, non quia inaequale est ubi posuisti, sed quia distortum est quod posuisti: Ita cor tuum quamdiu distortum non potest collinearit rectitudini Dei, & non potest in illo collocari, ut habeat illi, & fiat rectum.  
Aug. in Psal. 31  
Pro. 11.  
Ioh. 1. 47.

saide our Lord of *Nathaniel*. Though sincerity lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apostle, that the true Iewes praise is of God. Was it thought such a matter for *Achilles* to haue the Poet *Homer* describer of his vertues? O the glory then of the sincere Christian, that shall haue God himselfe the trumpetter of his praises? But hee loathes and abhorres the hypocrite, euen as the stomacke doth luke-warme water, hee distastes him as much as he doth the grosse and open offenders. Therefore it is that he yoakes them with such in their punishment. Doe good O Lord to the true in heart: But those that turne aside by their crooked wayes, them (that is, hypocrites) the Lord shall leade away with the workes of iniquitie, yea, and reproacheth them with their name, when hee inflicts the punishment, *Departs ye workers of iniquitie*. Therefore it is also, that when hee would threaten a man a grievous punishment indeede, he saies, *hee will giue him his portion with hypocrites*. And indeed the hypocrites punishment must needes be very grievous, since he must be spued out of Gods mouth. Now the basest places that are, wee thinke good enough to cast vp our gorge in. So odious is the luke-warme hypocrite in the eyes of God, that in some regard hee can better away with the starke colde Atheist, and openly prophane and scandalous Epicure, as who would not rather haue an open, then a secret and friend-like enemy. *Chrysostome* sayes well, that there is a worse woman that in hypocrisie blurres her face with teares, that shee might bee indged

Reuel. 3. 16.

*Magis culpa digna est, quae ad ostentationem et laudem lacrymas fundit, quam quae corporalis studis pulchritudinis collocatur fufis stibioq; depingitur. hom. 6. in Mat.*

iudged an humbled penitentiary, then shee that beautifies it with painted colours, that shee might be reputed a faire and louely creature. And in the same proportion of reason, wee may say that God more hated the Popish Pharisaicall pining of the body by counterfeit fasting, then the Epicurish pampering of the body with gluttonie and belly-cheare: So out of conceit is God with hypocrisie. And this hee shewes most apparantly, in that hee will not endure hee should come neare him in any seruice, or sacrifice of prayer or praise. For his sharpe nose easily discerneth, and is offended with the stinking breath of his rotten lungs, though his words be neuer so scented and perfumed with shews of holinesse.

7. And as in other regards God thinkes him vnfit to come neare him, so specially in the function of the Ministerie. Some such indeede haue come neare him, as *Iudas* amongst the Apostles, but often hath he cast them out with reproach, as vnflattering salt, into the dunghill: Whatsoever their other sufficiencies, and inablements may be, yet their want of a sound heart makes God hold them unworthy of this honourable calling. For this is the speciall thing required of the disposers of Gods secrets, *that euery man be found faithfull*. Therefore when *Simon Magus* would haue beene meddling here, *Simon Peter* thrust him away, and told him plaine-ly, *Thou hast no part or fellowship in this ministration*: And marke the reason why; *for thine heart is not right in the sight of God*. But though all with this *Simon*, are not thus kept out, yet God shewes his

1 Cor. 4. 2.

Acts 8. 21.



Leuit. 10. 3.

dislike of them some other wayes, either calhiering them with great disgrace, or else making both them and their ministerie vile and contemptible: For the Lord *will be sanctified in them that come neare him*, if not in the *sinceritie* of their *sanctification*, yet certainly in the *seuerity* of their *condemnation*.

Acts 16. 15.

Psal. 119. 79, 80.

8. And as the hypocrite is thus vnfit for God, so also for all good men to haue any thing to doe with; such blemishes are they, and indeed the very *botches* of any Christian society. *Lydia* desired *Paul* and *Sylas* vpon no other condition to enter into her house, then this; if they had iudged her faithfull: And *David* hauiug prayed for the sweet company & communion of the godly; *Let such as feare thee turne vnto me, and such as know thy testimonies*, immediately addeth another prayer: *Let my heart be vpriought in thy statutes, that I may neuer be ashamed*. Insinuating thereby, that hee should be vnfit for the company of Gods children, vnlesse his heart were vpriought. As therefore in the former speech he prayed for the company of the godly, so in the latter for that which might make him-meete for their company, so that he might hold out in that blessed fellowship without being ashamed, when in the end for want of sincerity he should be shaken off by his companions: And againe, the same Prophet describing what kinde of Court hee would haue when he came to the kingdome, banisheth from it the deceitfull person, and makes choyse onely of the faithfull: *Mine eyes shall be to the faithfull of the Land, that they may dwell with me. He that walketh in a perfect way, he shall serue me. There shall no deceitfull person dwell within my house.*

Psal. 101. 6, 7.

9. Againe,

6. Againe, Hypocrisie is so loathed by God, that hee grutcheth it the least successe in any thing it goeth about. *Jacobs* sonnes hauing treacherously sold their brother, would yet couer their sin, as with a lie, so with a fained hypocriticall consolation of their mournfull olde Father: But with all their words could not they in the least sort cheare him vp; They were but *miserable* comforters, because *fained*. Hence it is that the blessing of God is not so vsuall, nor so large, vpon the labours of hypocrites, though neuer so well qualified, as of sincere Preachers, though otherwile of meaner gifts. *If thou wilt turne vnto me, thou shalt conuert*, said God to *Ieremy*. And this is giuen as the reason of *John* the Baptists so great successe in conuersion of soules, because hee should haue the sound & powerfull spirit of *Elias*. *He shall conuert*, saith the Angell to *Zachary*, *many of the children of Israel to their Lord God*. Why so? *For he shall goe before him, not in the spirit of hypocrisie, but in the spirit & power of Elias*. So where the good hand of God is noted in the successe of *Esraes* iourney, this reason is giuen thereof, euen *Esraes* faithfull & honest heart to Godward. *He came to Ierusalem according to the good hand of his God that was vpon him. For Esra had prepared his heart to seeke the law of the Lord, & to doe it, &c.*

Gen. 37. 35.

Ier. 15. 19.

Luk. 1. 16.

Esra 7. 9. 10.

10. Well, but this sometimes befalls sinceritie, for its further tryal, to be denied successe, God forbid yet that any one should be iudged an hypocrite for want of successe; this would argue want of charity and iudgement: but to see the miserie of an hypocrite in the want of successe, and the happines of the sincere professor in the same case. For the one hath

comfort in the conscience of his sinceritie: the other is vexed and tormented with the guilt of his vn-soundnesse, and taketh this punishment as a iust rebuke thereof. The vn-sound Minister, let his paines be neuer so great, his preaching neuer so profitable, yet, if it take not, hath iust cause to lay the blame not vpon his hearers, but himselfe. For well may he thinke with himselfe. How should I looke that God should grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But such Ministers, as in the want of successe, are priuy to themselves of their owne sinceritie, they may say with *Paul, 2 Corinthians 3. 4. 5. If our Gospell be hid, it is hid to them that perish. Why so? For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.* Marke how the Apostle alleadgeth his sincerity in the discharge of his Ministerie, as a reason of comfort, when it preuailed not; assuring himselfe vpon this ground, that the fault was in the hearers themselves, and not in him, or in his preaching. The Hypocrites successe then is either none at all, or comfortlesse, and so as good as none. For all the ioy of his successe is dashed with the conscience of his owne hypocrisie. Whereas the sincere Christian as he is vnder the promise of successe, and so often hath it: so when for iust causes God sees it not fit to accomplish this his promise, being onely conditionall, yet then hath he more comfort in his *successfull sinceritie*, then the hypocrite for his life can haue in his most *successfull and happiest hypocrisie*. Yea, the sincere Christian, being a beholder of his successe, often carries away all the comfort thereof

thereof, when the miserable Hypocrite himselfe is left dry and destitute. The successe of a good worke done in sincerity, is specially comfortable to the worker himselfe, aboue that it is to others. Contrarily, that comfort which is in the successe of an hypocriticall good work is wholly others, the workman himselfe hath not the least ioy. Hence *S. Paul*, though the false Apostles were his aduersaries, and preached of enuie to vex him, and thought little of providing matter of comfort for him, yet hee reioyced in their preaching, and the fruit thereof. Whereas yet they themselves, preaching onely of vaine-glory and contention, could not haue the least comfort thereby.

Phil. 1. 18.

11. Lastly, in all dangers, trials, & temptations: *Sincerity* maketh vs valiant and couragious, begetting in vs the true, manly, generous, and heroicall spirits, even that *Lion-like* boldnes spoke of in the *Proverbs*.

Prou. 28. 1.

It is not put out of countenance with the false accusations of slanderous tongues. It throweth them off, as *Paul* did the Viper vnhurt; yea, in a holy scorning it laugheth at them, as the wilde Ass in *Iob* doth at the horse & the rider. No, no, the brest-plate of righteousness, the brazen wall of a good conscience feareth no such arrowes. It saith with *Paul*, *I passe not for mans iudgement. Though mine aduersary should write a booke against me, would I not take it vpon my shoulder, and binde it as a crowne vnto mee?* saith *Iob*. Yea, further saith that holy man, *I will tell him the number of my goings, I will acquaint him with my whole life, and let him picke what hee can there-out, so little doe I know by my selfe: O the confidence of sincerity!* Yea, yet further, *I will come vnto him, not as a guilty trembling*

1 Cor. 4. 3.

Iob 31. 35. 39.





heart, into danger, without this fence and fortification, how dastardly a coward shewed hee himselfe? See how small a thing daunted him; even the words of a poore silly wench. Who yet afterward; cloathed with this armour, was so stout and manly, that not the high-Priest himselfe, nor all his prisons, nor punishments whatsoever, could any thing appall him. So in the afflictions sent by God, O the reliefe that then Sinceritie yeelds within, when all other things fayle vs! This causeth vs to lift vp our heads with ioy, when others are at their very wits end for feare. The hypocrite in peace and securitie, may seeme strong and valorous, but let God by some affliction dragge him out, as it were by the eares, from his lurking-hole, and conuent him before his Tribunnall, and thou shalt not see any thing more abiect or hartlesse. Then is that of the Prophet verified: *The sinners in Sion are afraid, a feare is come among the Hypocrites? Who among vs shall dwell with the denouring fire? Who among vs shall dwell with the euerlasting burnings?* But the sincere heart, euen in this case, holds out confident and comfortable. When Christ seemed to set himselfe against *Peter*, and to call the truth of his profession into question, with that three-fold pinching demand, *Simon, louest thou mee? Peters* faithfull heart still held it owne, and ouer-came in that wrestling, *Lord, thou knowest I loue thee.* O the boldnes of sinceritie, that dares make God the *Iudge*, when hee makes himselfe the *accuser*! When *Iob* had against him not onely the Diuell his enemy, pushing at him with his poysoned weapons, but euen his owne friends, scourging him with their tongues,

Esay 33. 14.

Ioh. 21. 15. 16.

Iob 27. 5. 6.

Meanes to get  
Sinceritie.Gen. 5.  
Heb. 11.  
Gen. 17. 1.

yea, his owne wife a thorne pricking him in the eye; yea, his owne God, miserably lathing his naked soule with Scorpions, what was it that relieued him against all these, but the remembrance of his owne vprightnesse in the course of his life by-past? And therefore he said, *Vntill I dye I will neuer take away my innocency from my selfe. My heart shall not reprove me for my dayes.* Who now would want such a companion, such a friend as Sinceritie is, and that sticks so close vnto vs, and yeeldeth such sweete comfort, euen in our sorest trials, and hardest straights?

Here then happily some, feeling the want of this so necessary a grace, will enquire concerning the *Meanes* to attaine thereto.

*The first meanes* is, for a man alwaies to possesse his heart with the apprehension of Gods presence, and so keepe it in his feare continually, *to walke*, as *Enoch* did, *with God*, as being in his eye; and with *Moses*, seeing him that is inuisible. *Walke before mee*, saith God to *Abraham*, and *be vpright*. First, *Walke before mee*, set thy selfe in my presence, behold my all-seeing eye, that seeth in the darke, euen in the darkest corners of the heart, and then *be vpright*. This apprehension of Gods presence will quash and crush euen the very first risings of hypocriticall thoughts. What? Gods sees me, and shall I dare to dally with him? If but a man, nay, if but a childe could looke into my heart, I durst not deale doubly and deceitfully: How then may I dare to doe so, when the God of Heauen is present and beholds mee? Hypocrisie ariseth from the secret Atheisme of the heart, whereby hee saith: *Tush, none seeth.* And in this regard

Ananias

Ananias and Saphira a paire of noble hypocrites, are said to tempt God in their hypocrisie, that is, to make tryall of him, whether he were present every where or no, and so knowing all things were able to reueale their hypocrisie. And for the same cause did Peter tell them, that they lyed not to men, but to the Holy Ghost; because they thought they were out of Gods hearing, and onely Peter, and they with him, heard them. Therefore the Church is the Psalmes sheweth how they were kept in their integrity, from dealing falsly in their euenuant with God; because they remembered that God would search in, as being the searcher of the heart. And S. Paul notably ioynes these two together; *We shake not merchandise of the word of God, wee play not the bucksters with it, but as of sinceritie, as of God, in the sight of God speake we in Christ.* It is impossible for a man to speake as in Gods presence, and not to speake sincerely.

Acts 5. 9.

Psalm. 44.

2 Cor. 2. 17.

A second meanes is, diligently to re-view all our works of obedience, as once God did his of creation, and to obserue the peace and comfort of conscience which we find, when we doe good things with good hearts, as on the contrary the trouble and disquiet of minde when we doe otherwise. And withall when we take our selues thus tardy, in a holy indignation, to take reuenge of our selues, iudging and condemning our selues before the Lord. The very thinking of the after-reckonings we must come to, when wee haue done our worke, will make vs take heede how we doe it: For who is there that vseth for all his actions, at the dayes end, to call himselfe to a seuer examination, as the hard Master doth his seruants, that must



Must not needes in the very midst of his actions reason thus with himselfe? Among all this which now I doe, must very narrowly be looked ouer, if it be not done faithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine owne guilty heart will giue me; yea, the lashes which by mine owne couenant I am tyed to giue my selfe, in case my worke be found blurred with hypocrisie! It stands mee in hand therefore to looke to it, that though my worke, by reason of my weake skill, be but meane, yet it may be cleane; though it be not fine, yet it may not be foule, being soyled and slubbered with the slurre of a rotten heart.

A third means, is true Humiliation of spirit. For where this is, there must needes be the deniall of our selues. And where there is true deniall of our selues, there is not hypocrisie; which testifieth a man euen in seeking God, to seeke himselfe, and in preaching Christ, to preach himselfe. And therefore the Apostle opposing his owne sincere, to others deceitfull preaching, saith; *We preach not our selues, but the Lord Iesus.* This is the ground of all vnsoundnesse in religion, this want of humbling and denying our selues. For, hence it comes to passe, that we are so carried & swayed, euen in our best actions, with the respects of our owne praise and profit. Therefore S. Luke notes that the wise builder, that is, the sincere Christian, *digges deepe*; namely, in a deepe humiliation of his owne Soule; whereas the foolish builder, that is, the hypocrite, *builds without a foundation*, that is, enters vpon the profession of Religion without euer being truly humbled and cast downe for his sinnes. And hence

hence the building comes to be vnfound, because vnfounded. That the heart then may stand vpright before God, it must first as it were make it selfe crooked in stooping, and bowing it selfe vnder his mightie hand in the exercises of humiliation. That the heart may bee whole, it must first be rent and broken. Corrupt and impure gold cannot be defecated and rid of the drosse, till it be moulen and dissolved. Vnfound bodies full of vicious humors, cannot come to any good estate, till they be well emptied by purgation: Crooked things cannot bee made straight without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, & so makes vs of drossie pure, of toggie sound, of crooked straight Christians. Doeſt thou then desire to be a sincere Christian indeede, a true Disciple of Iesus Christ, to be freed of all vnfound mixtures? thou must first be broken and battered in pieces, by the humbling hand of God; thou must remember thy Masters rule, *If any man kee my Disciple, let him denie himselfe.*

Lastly, sinceritie being opposed to mixture, as the notation of the word teacheth, that which cleanseth our hearts from the defilement of such mixtures must needes make vs sincere. Now it is Faith which purgeth and purifieth the heart. Faith then apprehending the sinceritie of Gods loue in Christs death to vs, and beholding there how Christ gaue his heart to be pierced for vs, cannot but make vs returne the like sinceritie of heart and affection to God. *Thy louing kindnesse*, saith David, *is euer before mee*; namely, by the apprehension of my Faith; *therefore haue I walked*

*Non est cor integrum nisi sit scissum.*

*Sincereum, sine certa, Donat.*

*Acts 15.*

*Psal 16. 3.*

2 Cor. 5. 13. 14.  
opened.

walked in thy truth. So Paul sheweth that it was this  
loue of Christ towards him, which by his faith hee  
apprehended and applyed to himselfe, that made  
him beare so sincerely, and seeke onely Gods glorie,  
euē then when to the world hee might seeme to bee  
madde of pride and vaine glorie, in preferring him-  
selfe before the false Apostles. *Whether wee be madde*  
*sath he, wee are madde to God*; that is, when I thus  
commend my selfe, and boast of mine owne mini-  
sterie against others, and in so doing seeme mad to  
you, yet then I respect not my selfe in so doing, but  
onely God and his glorie: *or whether wee are in our*  
*right minde, that is, wee are it to you.* Wee doe it faithfully for your  
good. Now marke what it was which made him to  
doe so. *For the loue of Christ constraineth vs, be-*  
*cause we thus iudge, that if one be dead for all,*  
*then were all dead: And he dyed for all,*  
*that they which live should not*  
*henceforth live to them-*  
*selues, but to him*  
*that dyed for*  
*them.*

CHAP.

CHAP. XXXI.

*The answering of the Obiection which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulnesse.*

Verse 10. 1, the Lord, search. &c.

**T**His Verse dependeth vpon the former, as a secret preuention of an Obiection, which vpon occasion of the former doctrine of the hearts deceitfulnesse, the wicked Iewes might make against the Prophets threatnings, in this manner: If the heart be so immeasurably and vnsearchably deceitfull, that none can know it, then we trust to doe well enough, for all the inward wickednesse and hypocrisie of our hearts. For if none doe know it, then none can punish it. The Lords answer is, as if hee should more largely thus haue spoken; Nay, soft a while, you runne too fast: The heart cannot be knowne of any creature, but *the Lord*, the Creator, haue a priuiledge aboue all creatures, throughly and perfectly to know the inmost corners of your hearts: And therefore neuer thinke that the closenesse, and secrecie of your corruption shall free you from punishment, for my knowledge of your hearts is not an idle and vaine knowledge, but therefore do I know them, that thereafter, as I shall see their inward soundnes or falsenes, so I may dispense my rewards, and punishments accordingly.

This is the cohærence.

The



The sence. *Search and try.*] That is, most exactly know; A Metonymie of the efficient: For by searching and trying, perfect knowledge is attained. And withall an *Antropopathy*, that is, a manner of speech; whereby God for our better vnderstanding, is made affected like man: For God needes not any searching to come to the knowledge of any thing, as mans ignorance doth; But because mens knowledge is best there, where the greatest tryall and search hath beene made, therefore vnder this phrase it pleaseth the Lord to signifie his full and absolute knowledge.

*Hearts and reynes.*] That is, both thoughts and affections, the reynes being the seate of the strongest affection, namely, that which is for generation. So *Pro. 23. 15. 16.* *My sonne, if thou be wise, my heart shall reioyce, and my reynes shall leape for ioy.*

*To giue.*] Either reward of punishment: *According to his wayes.* Sometimes the word *way*, is taken more specially for some speciall course in the carriage of some particular action; as *Numb. 22. 33.* *Iudg. 4. 9.* More commonly for the generall course and carriage of our whole liues, as *Psal. 119. 1. Mat. 10. 5.* So here; *According to the fruit of his workes.* If his workes be good fruit, then reward; if euill, then punishment. In the words thus opened I consider two poynts. 1. Gods *knowledge* of our hearts, which is set forth by the *exactnesse* thereof, both in regard of the *manner*, in words, *search and try*, and in regard of the *matter*, *hearts and reynes*. 2. The *end* of his knowledge, *That I may giue. &c.*

To beginne with the first. It is the constant doctrine

Numb. 22. 33.

Iudg. 4. 9.

Mat. 10. 5.

doctrine of the Scriptures euery where, that it is proper to God alone of himselfe, *thoroughly*, and *exactly* to know the secrets of the hearts of men; and therefore denying this knowledge to all others in the former Verse, *Who can know it?* here he challengeth it to himselfe, *I the Lord know it*. But I say, 1. *Of himselfe*, Because by reuelation from him, others may know: as Christs humanitie, *Iohn 2.24.* But Iesus did not commit himselfe to them; For hee knew them all: And had no neede that any should testifie of man: for he knew what was in man. So also the Prophet. As *1 Sam. 9.19.* *I will tell thee*, saith Samuel to Saul, *all that is in thy heart*. No meruaile, when God had told him before. Thus *Elisha* saw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter*, of *Ananias* and *Saphira*. So in the Primitiue Church there were such as had the *spirit of discerning*: But that phrase of the *spirit of discerning*, sheweth, that they discerned not mens hearts of themselves, but by a speciall worke of Gods spirit, discovering them to their eyes, and that vnlesse they had plowed with Gods Heyfer, they could neuer haue found out the so secret mysteries of deceitfull hearts. 2. I say that God onely knoweth the heart *exactly* and *certainely*: Because man and Angels may know it *coniecturally*, and by way of gueffing. *Prou. 20. 5.* *Counsell in the heart of man is like deepe water, but a man of understanding will draw it out*. Here euen naturall wisdome is compared to a bucket, which is able, being let downe into the deepest well, to bring vp the waters thereof. So though the heart of many men be full of

*Iohn 2.24.*

*1 Sam. 9.19.*

*1 Kings 5.*

*Acts 5.*

*1 Cor. 12.9.*

*Prou. 20.5.*

Pro. 10. 26. 27.

Solus Deus so-  
lam nescit igno-  
rantia. Et totus  
videt, & totum,  
quia minime sal-  
latur, quia mini-  
me claudis, quia  
extra se lumen  
non querit ut  
videat. Ipse enim  
est qui videt, &  
unde videt.  
Bern.

Psal. 139. 2.

Deut 31. 21.

of deepe deceit, and can cunningly couch naughtiness, yet a wise man by obseruation of their countenance, gestures, speeches, and such like outward signes, will goe neare to discover them. And therefore *Salomon* afterward in this Chapter, *Verf. 26.* hauing said, that *a wise King scattereth the wicked, and causeth the wheele to turne ouer them*: because it might be said, how can he doe so, since wicked men haue so many couers for their wickednesse, to hide it from the eyes of the world? he addeth, as answering this obiection; *The soule of man is the light of the Lord, and it searcheth all the bowels of the belly.* So sharp is the nose, euen of naturall sagacity, that it is able to smell out, and ferret out wickednesse, euen when it lurkes in her secretest holes, vsing those meanes I spake of, of diligent obseruation, inquisition, of comparing, and laying speeches and actions together, and such like. But now Gods eye needes no such spectacles to looke into these blinde corners of the heart: For hee hath a fiery, and flaming eye, which is both the *Organe*, and the *Meane* of seeing, ministring light to it selfe, to discerne all things. Whence it is, that as the Psalmist excellently saith, *hee knoweth our thoughts a farre off*; long before there goe any outward signes in the face to bewray them. According to that which the Lord speaketh of himselfe concerning his knowledge of the Israelites hearts: *I know his thoughts euen now, what hee will doe, before I bring him into the land which I sware*: Whereas the wisest men know them onely when they are neare at hand, when they are ready to breake out at our faces, eyes, mouthes. So that in  
this

this regard wee may iustly vse that of the Prophet,  
*Am I G O D neere hand onely, and not also a farre off?*  
Yes Lord thou must needs be a God a farre off, who  
knowest our thoughts so farre off, euen before wee  
know them our selues; yea, before euer we had any  
being our selues. Whereas we poore blind creatures  
cannot see the heart, vnlesse we may pore vpon it,  
hauing it laid neere our eyes in outward signes; and  
yet neither then, can wee see it otherwise then the  
man in the Gospell, saw men walking as trees. Thou  
seest the deceits of the heart, with an vnerring and  
vndeceiuing eye: Wee with an vncertaine, and er-  
roneous. As our heart is deceitfull, so our eye also  
in seeing, and iudging of the deceitfulnesse thereof,  
so that it cannot, when it is at the cleereft; giue  
any infallible definitiue sentence concerning any  
mans heart, but onely probable, by way of diuining.  
But in this coniecturall knowledge the Angels spe-  
cially excell, by reason their eyes pierce deeper  
then ours, euen to the sight of the inward parts of  
our bodies, as well as of our outward, though yet  
in the outward they are able to see farre more then  
wee. Hence *Dauid* for his wisdom in finding out  
of secrets, is compared to an Angell of God, by the  
woman of *Tekoa*. The Diuell therefore may be able  
to giue a shrewd guesse at our thoughts, the rather  
for that he himselfe often suggesteth thoughts vnto  
vs, and hath liberty giuen him to come, though not  
into the priuy chamber of the soule, yet into the  
outward chamber, the fancie, & to worke vpon those  
phantasmes, which there he findes. Neuerthelesse,  
hee cannot directly and certainly set downe what

Jer. 23. 23.

2 Sam. 14. 10.

D d

our



Pro. 17. 3.

Luke 8. 31.

Iſa. 30. 33.

Ier. 23. 24.

our owne secret thoughts bee, but still this doctrine remaineth true, onely God of himſelfe exactly knoweth the ſecrets of the heart. There is indeede a great mingle-mangle and confuſion of thoughts, euen as there is of drosse and good mettall in ſiluer and golde, which lie ſo confuſed together, that to the eye of man the drosse is not diſcernable. But when they are in the furnace and fining pot, then wee may ſee them both diſtinctly. That which is the furnace to the gold, the fining pot to the ſiluer, the ſame, ſaith *Salomon*, is the Lords flaming eye to the heart of man; euen in the miſt of the greateſt ſhuffles, and confuſions it is a notable diſtinguiſher, cleerely diſcerning the badde from the good, the baggage and reſuſe from that which is good and fine, though they be neuer ſo troubleſomely iumbled together. And no maruell, for euen *Hell*, (a place farre deeper then the heart, *Luke 8. 31.* farre vaſter and wider, being of ſo infinite receipt, that able to holde all the damned ſoules and bodies, *Eſay 30. 33.*) and deſtruction, (the infinite paines of this hell) which (as the Prophet ſpeaketh of heauens ioyes) eye hath not ſeene, eare hath not heard, nor the heart of man once able to apprehend the thouſand part of them) are open to the eyes of the Lord, how much more then the hearts of the children of men? And hereof the Scriptures giue a double reaſon.

1. Gods omni-preſence. If a man could be in any place where God were not, hee might eſcape the ſight of his eye. But, *can any man* (ſaith the Lord) *hide himſelfe in ſecret places that I ſhall not ſee him?* Do

not

not I fill heauen and earth? This reason *Dauid* pursueth notably, *Psal.* 139. throughout.

2. Gods forming of the heart. He that made the eye, shall not hee see? the eare, shall not hee heare? the heart, shall not hee vnderstand? Artificers know the nature and properties of their workes; and shall God onely be ignorant of his workmanship? This reason also *Dauid* vrgeth in the same *Psalme*, verse 12. 13. *The darknesse hideth me not from thee. For thou hast possessed my reynes, thou hast couered mee in my mothers wombe.*

*Pf.* 139. 12. 13.

To these two reasons I adde a third, namely that God is the preseruer and vpholder of the heart.

*Acts* 17. *In him wee liue, mooue, and haue our being.*

*Acts* 17. 27.

Which is to bee vnderstood as well of the motions of the minde, in thoughts and desires, as of the body. The minde is boren-vp by God, euen in the act of thinking, farre otherwise then the earth beareth vs in walking. Therefore it cannot be but God must needs perceiue the motions of our mindes, euen as the senselesse earth, if it had sense, must needs perceiue the motions of our bodies.

The vse 1. This serueth to assure our Faith, that the Scripture is the word of God. For it is proper onely to God, to know the secrets of our hearts. But the Scriptures, doe notably lay open the close corruptions of our hearts vnto vs, insomuch as wee must needs bee forced with the vnbeleeuing idiot, to fall downe on our faces, and to say, *Verily God is heere*; it is hee that speaketh. And as the woman of *Samaria*, when shee heard Christ discover her secret adultery, then shee gaue ouer wrangling,

*Vse.*

Ester. 6. 6

and went to her neighbours, saying, *Come and see a man, that hath told mee all that euer I haue done: is not hee the Messiah?* So wee, seeing our hearts so liuely deciphered vnto vs in the Scriptures, may in like sort cry out one to another; *Come and see a Booke*, that tels vs all that is in our hearts; Must not this needes be his booke who onely knoweth the heart? Besides that, as the Scriptures do detect our thoughts in generall, so some particular mens in speciall. As, what was *Hamans* proud thought, when the King asked him what should bee done to the man he would honour: what was *Michols* despightfull thought, when shee saw her husband dancing: what was *Sauls* murderous thought, when *David* played on the Harpe before him: what was *Felix* couetous thought when hee talked priuately with *Paul*: what was the *Pharisees* detracting thought, when the woman wiped our *Sauours* feet at the table? These persons had so much wit as to keepe their owne counsell, and in many of them, shame must needes be of force to keepe them from babbling their owne secrets, and vncouering their owne filthy nakednesse. How then is it possible for vs to imagine how the writers of those Histories, should come to the knowledge of such secrets, otherwise, then by the reuelation of the Spirit of God?

Iosh 7. 19.

2. This must teach vs in confession of our sinnes, not to conceale any thing, but to powre out our soules like water, for God hath a darting and piercing eye, that sees the very bottome of our hearts. This vse *Ioshua* made of the doctrine to *Achan*, when God by lot had detected him; *My sonne, giue glory*

glory vnto God, namely, the glory of his omniscience, thou seest already the depth of his knowledge is greater then the depth of thine owne deceitfull heart, confesse thy sinne therefore vnto God, euen the whole circumstance of the matter. A malefactor would not conceale any thing from the Iudge, if hee were certaine the Iudge knew all. And in truth when we goe about to hide any thing, wee rather hide God from our selues, then our selues from God, wee put out our owne eyes not Gods.

III. This must cause vs to be sincere and constant in all the duties of godlinesse. 1 Thess. 2. 3. 4. Wee handled not the word of God deceitfully, wee speake not as they that please men, but God, which tryeth the hearts. So the Church, Psal. 44. 18. 19. 20. 21. After the profession of their integritie, euen in the midst of heauie persecutions, giueth this as the reason of this their so doing: If wee haue forgotten the name of our God, and holden vp our hands to a strange God, should not God search this out? for hee knoweth the secrets of the heart. When something wee are to doe, must be subject to the censure of some speciall wise, iudicious man, alas, how doth the sharpnesse of his iudgement scare vs, and what care and circumspection vse we in such cases? Well, all our actions whatsoever must come vnder Gods scanning, and they must abide the censure of that pure and seuer eye that cannot behold the least iniquitie. And shall we nothing reuerence or respect this eye? Shall wee take no care how to please it? O that we could but bring our selues once to giue that respect to Gods eye, which we doe to mans. It is true indeede, the

Et tibi quidem Domine, cuius oculis nuda est abyssus humane conscientie, quid occultum esset in me etiam si nolum confiteri? te enim mihi absconderem, non me tibi. Aug. conf. 10. 2. 1 Thess. 2. 3. 4.



Apostle condemneth eye-seruice in seruants to their masters. But yet this eye-seruice to men shall condemne our want of eye-seruice to God: and would to God by their example, wee could learne to performe eye-seruice to God. The seruant though hee worke idly and lazily, when his masters eye is off him, yet painefully when it is on him. Gods eye is alway on vs, and therefore if we had that respect of our heavenly master, which of our earthly; we should alwaies performe obedience to him. Eye-seruice, performed to God, must needs be lasting and continuing seruice. If thou canst find a time when Gods eye is off thee, I will then giue thee leaue to giue over thy worke, or to worke vntowardly: but since Gods eye is alwayes on thee, why is not thy eye also alway on him, as *Enochs* was? why walkest thou not as in the presence of this God? Why labourest thou not in all thy seruices to approue thy selfe to this eye that seeth in secret, and is able by it own chrystall brightnes to discover the smallest mote of hypocrisie in the blindest nook of thy hart? that so when it shal come to take a view of them, it may giue witnes to them; & acknowledge them, though not, as once those solely his owne in the creation, for very good, yet for good in part, for good sincerely, though not good perfectly. This vs *David* made of this doctrine to himselfe, *Psal. 119. 168. I haue kept thy Precepts*, namely, constantly and sincerely, *for all my wayes are before thee.*

I V. This must restraine vs euen from secret sins, which we might commit without the priuity of any other. For, wheresoeuer thou art, there is an eye that sees thee, an eare that heares thee, a hand that registers

*Psal. 119. 168.*

registers thy actions. By this argument *Salomon* dehortheth from adulterie, which for the most part is committed in the night, *Iob 24. 15.* because all the waies of men are open & naked to Gods eyes. What horrible Atheisme doth this argue, that the presence of a little childe shall hinder vs from the doing of some wickednesse, when Gods presence cannot? But as our Sauour speaketh concerning Killing: so I of Seeing; Feare not them that can see the body onely, but feare him that can see the soule also; to whom night and light, day and darknes are all one, who can as easily see thee in the dead darknesse of the night, as at high noone in the clearest sunshine; as well when the candle is out, as when lighted, him I say feare. If wee did beleue this vbiquitie of Gods eye, how would it quash the very first risings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour: why then should not the eye of God draw from thee a care of the inward behauiour of thy heart, since God sees thy heart better then man thy face, and vnderstands thy thoughts better then man thy words? Little children when in the midst of their disorders they spye once their fathers eye, they are hushed presently: So should it be with vs, when through forgetfulnesse of this all-seeing eye of our heavenly Father continually ouer-looking vs, our hearts haue begun to breake loose, and to sport themselves in vaine and idle thoughts and desires; then should wee consider that all this while Gods eye hath bene fixed on vs: Wretches then that wee are, that haue had our Fathers eye to be a witnesse of our misdemeanor! Then in this

*Prou. 5. 21.*

case should this spirituall eye of God worke the same effect in vs, which once the bodily eye of Christ in *Peter*. It should euen dash vs, and shame vs in the midst of our sinne. It being in the sight and presence of our betters, whose gravity and authoritie claymeth speciall reverence at our hands, wee yet not knowing of it, haue bin otherwise in our speech and behaviour then became vs, wee no sooner see them, but are ashamed presently, & are ready to cry them mercy. Should we not do the like, much more, when we haue offended and grieved the holy eye of the Lord with any vndecent behaviour, though but of our hart only? Should we not say as once *Jacob* in *Bethel* (since God is present in all places as well as in *Bethel*, though not with so speciall a kinde of presence) *Surely God is here, and I was not aware?*

V. This must make vs take heede of deceiuing our selues with vaine pretences, in shifting off good duties, or in excusing our sinnes. If we can finde but the least starting hole, if we can get but the silliest pretext by the fingers end, how glad are wee of it? how fast doe we hold it? But alas, Gods eye can easily see through these figge-leaves, it can easily fetch *Adam* out of the thickets. The Anatomist doth not so clearly see the inwards of the body hee hath opened, as God doth the secret deceit of our hearts, though neuer so fairely cloaked and coloured. Away then with all dawbing. *Be not deceived*, said the Apostle to those whose wit could finde out lurking-holes enough for their wickednesse in defrauding Gods Ministers, *God will not be mocked*. And excellently *Salomon*, *Deliner them that are drawne to death*,  
and

Gen. 28. 16.

Heb. 4.

Gal. 6. 6.

Pro. 24. 11. 12.



and will not then preserve thee that art led to be flaine?  
If thou say, Behold mee know not of it, he that pondereth  
the hearts doth he not understand it? bold men singe

V. 18. This doctrine is full of sweet comfort, and  
that in sundry cases. 1. In the perversel iudgement of  
men often vnder-valuing of vs, and depressing vs  
farre beneath our inferiours. As the Corinthians did  
Paul vnder their shallow-headed Verbalists, not  
worthy to carry his booke after him for sound and  
substantiall learning. Our comfort here is this, that  
God seeth not as man seeth, iudgeth not as man  
iudgeth, by the seeing of the eye, by the hearing of the  
care, by outward appearances. Whence it comes to  
passe, that when the false and iniudicious eye of man,  
too too much affected with outward shewes, hath  
preferred bold *Thrasoes* before their betters, that  
cannot in like pompous ostentation set forth them-  
selues, and hath adiudged preeminence rather to  
*Eliashiles* outward person, then *Danids* inward parts;  
yet God comming after, reuerseeth and repealeth this  
vnrighteous iudgement, thrusting downe proud ig-  
norance from the head of the table to the foot, and  
lifting vp humble knowledge from the foote to the  
head. Thus Paul relieved himselfe when he was thus  
disparaged by the Corinthians, *I passe not*, saith he,  
*to be iudged of you*; I measure not my selfe by any  
mans iudgement: *Hee that iudgeth me is the Lord*.  
Wherefore as we have no reason to flatter our selues  
when men flatter vs, so neither alwayes to discourage  
our selues when men discourage vs. As mens *prayes*  
must not tickle vs, so neyther alwayes their *disprayes*  
trouble vs. For true, both praise and dispraise is from  
God,

1 Sam. 16.  
Eccl. 11.



God, who searcheth the heart, and tryeth the reynes. Heed not then mens iudgement over-much, but against their black coles comfort thy selfe with Gods white stone. 2. Here hence also wee may gather comfort in false imputations & slanders. As this was *Iobs* comfort in the aspersion of hypocrisie, *My righteousness is in heauen, and my record on high.* 3. It steedeth also for comfort in the preuailings of the wicked against vs, and that vnder colour of right, *Psal. 7. 9. O let the malice of the wicked come to an end; But guide thou the iust: For the righteous Lord searcheth the hearts and the reynes.* And therefore he seeth the innocency and sinceritie of the one, the fraud and hypocrisie of the other, notwithstanding all their goodly words. *The eyes of the Lord looke downe from heauen, to shew himselfe strong to them that are of a perfect hart:* namely, in the end, at last, euen when they are most weake in themselves, to giue them the victory.

Fourthly. But most cordiall is that consolation which this doctrine ministreth in our temptations and inward conflicts with Sathan and our owne Consciences, crying out against vs, that wee are not that which others and our selues haue thought, that wee haue not so much as the least dramme of any goodnesse. And indeed, in temptation, our sins often present themselves in such a multitude, that they wholly intercept from our eyes the sight of grace. Yet here in the defect of our owne knowledge wee must comfort our selues with Gods; and say with *Ezechiah*, in that his grievous triall, *O Lord, thou knowest I haue walked with a perfect heart before thee.* Thus *Peter*, when Christ lay grating vpon him with that

*Psal. 7. 9.*

*2 Chron. 16 9.*

*Isay 38. 3.*

*Iob 21. 15. 16.*

that three-fold interrogation, *Simon, louest thou mee?* thereby renewing the bitter memory of his three-fold denyall, and in effect, saying thus much: How can I thinke that thou who hast so often denyed me, dost loue mee? hee yet sustained himselfe with this meditation of Gods knowledge; *Lord thou knowest all things, thou knowest that I loue thee.* The Apostle sheweth. *Rom. 8. 26.* that sometimes, in the extremitie of affliction, wee are so confounded in our selues, that though indeed we doe pray in our secret sighes and sobes, yet wee perceiue not that wee pray. For so I take it that text may be read; *Wee know not what we pray.* The flesh with her murmurings makes such a dinne, that wee can hardly heare the voyce of the Spirit, mixing with the fleshes roarings and repinings, his praying, sighes and sobbings. But because a poore soule would hence discomfort it selfe, and thinke what good will such confused prayers doe mee, which I scarce discerne my selfe? The Apostle answereth notably, opposing to this objection the comfort of this doctrine of Gods knowing the heart: *But hee that searcheth the heart, hee knoweth the meaning of the spirit.* Marke how he opposeth Gods knowing of our prayers to our owne not knowing. As if hee should say: Let not this trouble thee, that thou canst not perceiue that thou prayest: Doe not therefore thinke thou canst not, thou dost not pray; For though thou know not what it is thou prayest, yet God the searcher of the heart, who is greater then thy heart, he knoweth and approoueth also thy prayer. Discourage not then thy selfe ouer-much in the want of feeling of grace

*Rom. 8. 26. 27.*

1 Cor. 4. 4.

grace in thy selfe. Remember that God sees, as that euill, so also that good which sometimes thou seest not in thy selfe. And therefore as thou oughtest not to be ouer-confident in the not-feeling of sinne in thy selfe, but to say with the Apostle, *Though I know nothing* (that is, no euill) *by my selfe, yet am I not thereby iustified*; so neither to be too farre dejected in the not-feeling of grace, but by like proportion to say, *Though I know no good in my selfe, yet am I not thereby condemned*. So much of the first point; Gods knowledge of the heart: The second followeth; the end of this knowledge, *That I may giue to euery man according to his wayes, &c.* The which words we will consider, first, in the reference to the former: secondly, apart by themselves.

Out of the former consideration, we learne.

That good and euill thoughts and desires, in Gods account, are good and euill workes. For God here saith, hee taketh through notice of the heart, that hee may recompence men according to their workes. Thereby implying, that if hee did not see the heart, there must needs scape many wicked thoughts and desires vnpunished, many good ones also goe vnrwarded; and so hee should not be able to giue to euery worke his proper recompence, namely, to the inward workes of the heart, the thoughts and desires thereof. Concerning euill thoughts, *Peters* speech is excellent to *Simon Magus*: *Pray to God, that if it be possible, the thoughts of thy heart may be forgiven thee*. Forgiuenesse presupposeth desert of punishment; punishment an euill work meriting it, for punishments are onely awarded

Acts 8. 22.

to

to workes. For good thoughts and desires *Pauls* speech is excellent, *It is God that worketh both to will and doe.* If both be his owne workes, the desire as well as the deede, hee must needes loue, and like both the one, and the other. This maketh against them, that make no bones of euill thoughts, as though no other euill workes, then such as bee outward. 2. It serueth for comfort to the children of God, disabled sometimes by want of outward helpes, or otherwise, for the performance of some kinde of outward obedience. These must remember how highly God apprizeth good purposes, and desires, accepting and rewarding them, when they come to him, as if they came accompanied with the deedes themselves. *Dauid* did but conceiue a purpose to build God a house; God rewarded it with the building, and establishing of *Dauids* house, 2. *Sam.* 7.16. He did but conceiue a purpose to confesse his sinne; Gods eare was in his heart, before *Dauids* confession could be in his tongue, *Psal.* 32.5. The poore beggars that haue wanted foode for themselves, Christ yet shall say at the last day, yee haue fed mee when I was hungry, onely in regard of their strong affection, if they had had abilitie. The prodigall childe, when he was but conceiuing a purpose of returning, was preuented by his Father, first comming to him, *Luke* 15.20. and *Esay* 65.24. God will *answere vs before we call*, that is, in our purpose of prayer. O sweet comfort! when wee adresse our selues to prayers in our private meditations, and berthinke our selues of our sundry wants, we purpose with our selues to begge such and such things,

*Phil.* 2.15.



things, whereof yet happily wee forget some in the vocall prayer: shall any good soule now thinke that the memories weakenesse shall any thing preiudice her in this case? No, thy purpose of asking the thing forgotten, was a most effectuall asking of it, and vnto thee belongeth the comfort of that saying. *I will heare before they call.*

2. That God esteemeth of the goodnesse of our outward workes by our hearts. Therefore here hee saith, that hee first searcheth the heart, before he recompence the worke. If God iudgeth of workes onely by the outward matter of them, there needed then no looking into the hearr, for the iust dispensing of rewards, and punishments. Now there are two things more especially in the heart, whereby God iudgeth of our workes. 1. Faith, which cleanseth the heart, and maketh it a good treasury, fit for a good man to bring forth good things, which also proponndeth vnto vs, and vrgeth vpon vs the commandement of God, prescribing the good worke to be done: whence that title of the *Law of faith*, and whence also our obedience is called the *obedience of faith*. 2. A sincere affection, chiefly respecting Gods glory, and the Churches good in that wee doe. The vse. 1. Against the Papists, that vpon such places as this, would found the doctrine of merit. But here God sayes he lookes into the hart, when hee would reward the outward worke. So that there is no worthinesse in the outward worke it selfe, but it is something within the heart; which procureth the reward to the outward worke, and that is specially as I shewed, faith in the bloud of Iesus

1 Tim. 1. 6.  
Acts. 15.  
Matt. 12.  
Rom. 14. 23  
Rom. 3. 27.  
Rom. 1. 5.

Iesus Christ. 2. Against the workes of morall and ciuill men ; which though beautifull in the eyes of the world , are yet deformed before God, because they neither flow out of a pure fountaine of a purged heart, nor are referred to iust ends. Let the ciuill man then know , that when hee presents God with his outward righteousness, looking for some reward , the dung of his sacrifice shall be throwne in his face : For God will looke into his heart, and finding it vn baptized, hee will bid him looke into the rockes whereout his workes were hewen, and into the hole whereout they were digged , and then aske him, how that can bee cleane which hath so impure an originall ? 3. Against Hypocrites, that with their leauen, sowre the best workes they doe. If God in iudging of good workes did not looke to the heart , an hypocrite might speed as well as the best Christian. But heere wee see the affection and disposition of the heart is all in all with God. Wee indeede iudge of the *heart* by the *worke* : God contrarily iudgeth of the *worke* by the *heart*. Wee first approue the worke , and then the workeman : But God first hath respect to *Habel*, and then to his sacrifice. Though the matter of the worke bee neuer so good , yet the corruption of an vn sanctified heart will marre all, and change the nature of it. And as it will be no excuse before God , when the matter of the worke is ill , to pleade the goodnes of the heart ; so neither , when the heart is naught, to pleade, that the matter of the worke is good. Whereof wee haue notable examples, *Ef. 58.* in the Iewes vrging God with their fasting, and yet sent away emptie ; and in those

Gen. 4.4.

Mat. 7. 23.

1 Ioh. 3. 13.

Esay 66. 3.  
 Eccles. 5.  
*Quem recitas,  
 meus est, d' Fi-  
 dérine, libellus,  
 sed male dum  
 recitas incipit  
 esse tuus.*

those reprobates, *Mat. 7.* alledging their preaching in Christs name, casting out of Diuels, &c. but receiuing that fearefull answer, *Depart from me yee workers of iniquity: I know yee not.* Loe, preaching it selfe though in Christs name, because yet not for Christs name, is, with God, but a worke of iniquitie, and hell fire is the reward of it. So *Cains* outward workes in sacrificing were the same with his brothers, and yet Saint *Iohn* sayes, *Cains workes were euill, and Abels good.* And God himselfe saide to *Caine*, *If thou doest well, shalt thou not bee accepted?* as though for all his sacrifices, hee had not done well as yet. And so the Iewes sacrifices are in indignation reiected, with a, *who required these things?* because indeed, God did not require bodily exercise, diuorced from the spirituall; the shell without the kernell, the huske without the corne, the carcase without the soule. Hence it is that the Lord calleth the Iewes incense and sacrifice, though commanded by himselfe, *their owne wayes.* And in another place his owne sacrifice, *the sacrifice of fooles.* For as *Martiall* said to *Fidentine*, the booke thou readeest is mine, but when thou readeest it ill, then it begins to bee thine: so may God say to hypocrites; These workes of prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I see then, that it is not safe for vs to rest in the outward worke, but that wee had neede to looke to our hearts in all the seruices wee performe. For God will looke to our hearts in iudging, and in rewarding. And that

that which God most lookes to in *rewarding*; that had wee neede most looke to in *practising*. As the worke-man in the doing of any worke, will be most *carefull* in that part of it, wherein he knoweth the eye of him, for whom he worketh, will be most *curious*. If God, when thy prayer shall come to bee weighed in his ballances, should then especially stand vpon thy tongue, vpon thy phrase of speech, vpon the tune of thy voyce, &c. then it would stand thee in hand in praying, specially to minde these things. But since it is the affection of thy heart, hee will aboue all things make inquiry of, consider then what a folly it is in practising, to be most diligent in that, whereof God in examining will be most regardlesse; and to be most negligent there, where we shall be sure to finde him most strict, and seuer. And withall consider thine owne misery, who deprive thy selfe both of mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the world, as carefully flying the very apparance of good, as the Apostle biddeth vs to flie the apparance of euill. But the corrupt *manner* of thy worke will make thee twice as odious to God, to whom alwaies *fained sanctitie is double iniquitie*. Withall consider, what a grieve it must needs bee to thee at the last day, to see others *mites* receiued for their sinceritie, and thine owne *talent* refused for thy hypocritie: to see others cups of cold water mercifully rewarded, and thine owne giuing the cup of Christs blood, the water and bread of eternall life, seuerely punished.

4. This must teach thee when after long out-

Ee

ward



Isay 58.3.

ward practise of godlinesse, thou findest not the true reward of godlinesse, then to enter into thine owne hart by examination, and to consider whether thou art guilty of hypocrisie or no. For true *godlinesse is great gaine*: and God alwayes is iust, giuing men according to their workes, but yet measuring the workes by the heart. If then thou doing workes outwardly good, receiue an answerable reward, doe not therfore challenge God of iniustice, (as those Iewes, *wherefore haue wee fasted, and thou seest it not?*) but thy selfe of vnfoundnesse of heart. Which correct thou, and thou then shalt see there will be no cause for thee to complaine of the Lord.

V. Heere also is comfort to those that haue with good hearts, done many good works, which yet are ill taken, and ill rewarded of men. Men cannot see our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked Iewes could haue seene how louingly, & tenderly Christs heart was affected to them, they would better haue rewarded his ministry, then that he should haue needed to complaine, *I haue laboured in vaine, I haue spent my strength, &c.* But our comfort is, so as was Christs, that *our worke*, though neuer so much reiecte of men, *is yet with our God*, in time to be rewarded of him. Because he seeth our sound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The dutie of reprehension Christianly performed is a good worke, yet how distastfull to the reprehended, and how thankelesse an office? yet wee must not be discouraged, though by the performance of this dutie we

we purchase ill will at mens hands. For God seeing the integrity of our heart, will reward vs accordingly, causing vs at length to finde more fauour, euen with the reprehended themselves, then those that haue clawed or flattered, *Pro. 28. 23.*

Now I come to consider the words in themselves, obseruing three points in them, the *rewarder*; the *rewarded*; the *rule of rewarding*.

1. The rewarder, God. *That I may giue, &c.* Here we learne;

1. That God hath an infinite treasury, both of rewards, and punishments, who giueth to euery particular man his iust portion, either of the one, or of the other. He is an vnemptiable fountaine of goodnesse that can neuer be drawne dry. His rewarding of one, doth not disable the rewarding of another, neither doth hee so spend himselfe in conferring his blessings vpon any, that they which come after should neede to speake vnto him as *Esau* to *Isaack*, *Is all gone?* hast thou neuer a blessing left behinde for vs? Gods reward is not like the blessing of *Isaack*, which could be bestowed onely on one. For God himselfe the *rewarder*, is also the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to satisfie infinite worlds. His iustice also, being as infinite as his mercy, cannot but furnish him with like variety of iudgement, that as in heauen there are many mansions, and princely palaces, so in hell also many prisons, many dungeons; that as his chests and cofers are full of precious pearles and iewels, so his quiuers of pestilent arrowes prepared for the ribs of the vngodly. So that we need

Gen. 15. 2.

Iohn 14. 1.

*Si quoties pec-  
cant homines,  
sua fulmina  
mittat Iupiter,  
exiguo tempore  
inermis erit.*

Heb. 11. 26.

not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men sinne, the thunderbolts shall flye abroad, hee would quickly be vnfurnished of weapons. The vse is this, as to terrifie the wicked, so to encourage the godly. It is a comfort to serue such a Master, as besides his willingnesse, is also able to reward vs. Therefore we see how Kings seruices in this regard are most sought after. Neuer then grow wee weary of seruing this Master, with whom is such plentie of reward, whose is the earth, and the fulnesse thereof, the heauens and all their furniture, and at whose right hand is fulnesse of pleasures for euermore. Who may say vnto vs of all other base Masters, as *Saul of Dauid*, *Can the sonnes of Ithai giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundredths?* so can the Diuell, the world, the flesh, instate you into the felicitie of my chosen? can they make you Kings, and set you in the chayre of estate? The seruice of God is a reward sufficient to it selfe, and farre from his seruants is the base mindes of mercenaries. Neuerthelesse it is fit, with *Moses*, to quicken our dulnesse, with the consideration of the great recompence of reward.

2. That whosoever bee the instruments eyther of our rewards or punishments, God stil is the chiefe both rewarder and punisher: *That I may giue.* The vse whereof is, both to teach vs *thankfulnesse* to God, when rewarded; and *patience*, when corrected by men. It may be thou hast deserued well of those men, that deale vnkindly with thee. But yet consider whether in the same thing, wherein thou hast deserued well of

of man, thou hast not deserued ill of God, because happily in these duties performed to man, thou haddest no respect of God. If so, then acknowledge that God hath found out thy sinne, complaine not of mens vnkindnesse and iniustice, God is iust in their iniustice, it is he that thus punisheth thee.

3. That whatsoeuer be the worke for which wee expect a reward, it is God that must reward it. This must teach vs in the workes of the second Table, which respect man, to haue an eye vnto God, and to performe them as vnto God, and so in seruing of man to serue God. For it is God that must reward them, and that (as I shewed) doth reward them, euen then when men reward them: For it is he that inclineth their hearts thereto. How then can we expect a reward of God there, where wee haue done him no seruice? If in seruing of men thou hast serued thy selfe, and sought thy selfe rather then God, when thou comest for thy reward, Gods answer will bee; let him reward thee whom thou seruedst. Thou seruedst thy selfe, reward thy selfe then if thou wilt, for I neuer reward any seruices but mine owne. Had wee not then neede in all duties done to men, to doe them as vnto God, least otherwise, as wee loose mans, so also Gods reward. But doe them vnto God, and then we are sure, if not of both, yet of the best reward, and wee take a very safe course for our selues. For euen the best men may prooue vnkinde, and vnthankfull vnto vs: But God cannot but abundantly recompence the seruice done to himselfe. The duties of loue & liberalitie done to men, which some of those to whom they were done had hap-



Ephc.6.7.8.

Gen.31.42.

pily forgot, yet Christ remembers at the last day, onely because they were done as to him selfe, *Matth.* 25. 40. *Yee haue done them vnto mee.* There is the cause of the reward. This is *Pauls* counsell to Christian seruants, yoaked with cruell heathenish Masters to be obedient vnto their Masters, according to the flesh, as vnto Christ, seruing the Lord, and not men, and that vpon this consideration: *Whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether hee bee bond or free.* Seruants in such cases are ready to obiekt. Why should wee haue any care to please them, that haue so little care to pleasure vs, nay, that are ready to doe vs all the displeasure they can? Yea, but for this cause they had need so much the rather to make conscience of their dutie, euen to the full, because by this meanes they shall prouide a notable remedy against their Masters iniuries, namely, the bountifull reward of God him selfe. Thy Master wrongs thee: what then? wilt thou therefore wrong thy selfe? hee denies thee his reward: wilt thou therefore increase thy punishment? and as though this were not enough, deprive thy selfe also of Gods reward? *Labans* tyranny could not tyre out *Iacob* in the course of his faithfulnessse, and beholde in the end the Lord him selfe in spite of *Labans* teeth richly rewardeth him.

I I. Circumstance is the persons rewarded. Euery man, of what degree soeuer.

1. Marke here Gods vnpartiall dealing. Among men, grosse vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God, neyther shall thy greatnesse helpe thee from

from punishment, nor thy basenes hinder thee from reward. This must humble the great states of the world: God is no respecter of persons. They must not looke for a chaire and a cushion, when they appeare before Gods tribunall. Nay, thou must then be stript starke naked of all outward pompe. God will put no difference betwixt thee and the poorest Lazarus. He iudges every man alike.

2 Hence I gather that there is a particular providence, taking notice of men and their actions in speciall. For Gods rewards are proportioned to his knowledge; *I know the heart, that I may reward*: But he rewardsevery man in particular. Therefore also he knowes him, and all his wayes. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meaner man, hee will be ready presently to say in admiration, What doth the King know me? But let the poorest *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes speciall notice of him, and that for his good. It is not with our God as with their Idoll, that hath no leysure to attend smaller matters. Hee is not like *Baal*, that pursuing his enemies cannot heare his friends; nor like *Diana*, that being present at *Alexanders* birth, could not at the same time preserve her *Ephesian* temple from the fire.

III. Circumstance followes, the rule of rewarding according to their owne wayes, &c. Here we learne, that God proportions his rewards and punishments to our workes, as it were the line to the rule. This proportion hath sundry branches.

De natur. Deor.  
l. 2. Concioneq;  
Timaeus, qui cum  
in historia dix-  
isset qua nocte  
natus *Alexan-*  
*der* erat, eadem  
*Diane* *Ephesia*  
templum defla-  
gravisse, adiu-  
xit minime id  
esse mirandum,  
quod *Diana* cum  
in partu *Olym-*  
*piadis* adesse  
voluisset abfu-  
isset domo.

Dan. 12. 3.

Phil. 4. 17.

1. The euill of sinne shall haue euill of punishment in hell, the good of obedience, the good of reward in heauen. *Matth. 25. 2.* As our workes are better or worse, so shall our ioyes in heauen, our paines in hell be more or lesse. *Capernaum* exceeding *Sodome* and *Gomorrab* in sinne, shall feele also an excesse of punishment, and the wilfull seruant shall receiue more stripes then the ignorant. So also the greater our zeale, paines and trauell hath beene in Gods cause, the greater shall be the weight of our glory. The twelue Apostles shall haue twelue speciall thrones at the day of iudgement, and whereas other wise men shall but shine with the brightnesse of the *firmament*, they that turne others from their euill wayes, with the brightnesse of the *stars*: *he that soweth liberally shall reape liberally.* And euery good worke added to the number of the former, helpeth to *further our reckoning in the day of the Lord.* Sleepe is sweet, euen to him that hath passed the day more easily, but the sleepe of the labouring man it is sweet indeede. So also though that sleepe in *Abrahams* bosome be sweet, euen to such as haue liued a more quiet and easie life here, yet euen there also, the sleepe of the labourer will be specially sweet. The greater our toyle and trials haue beene, the more wee haue sweat and suffered here for Christ, the sweeter shall wee finde that rest and repose in heauen. The Martyres shall be pillars in the house of God. *Apoc. 3. 12.* Our Saniour in his answere to the petition of the two brethren, seemes to imply, that there are some, for whom places of preeminence are prepared, as it were to sit at his right hand and left, *neither*



neither doth this doctrine of vnequall degrees of heavenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our desires and endeuors in the vse of the meanes; the wider we open our mouths the more abundantly hee will fill vs, and with what measure wee mete to him in painfull and heedfull hearing of his word, with the same will hee measure to vs in the dispensation of his grace: Neyther yet doth our hearing of the word, desiring opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and sanctification, God dispenseth many of his temporal rewards in this life, as a greater good name, greater inward reuerence & honour in the hearts of men to such as excell in mortification aboue their brethren, why should it feare vs here, since the one drawes merit with it no more then the other? 3. Besides this generall, there is also a speciall proportion, agreeing to the workes in speciall, in such manner that a man may almost read the sinne in the punishment, the vertue in the reward. The midwives built the houses of the Israelites, by preserving their children, contrary to the Kings bloody edict, God therefore built them houses. *David* purposed to build God a house; God presently promised to build his house for euer. *Ebedmelech* saved *Jeremies* life; God therefore gaue him his own life for a pray. So he hath promised to recompence our zeale of his glory with his zeale of ours; *I will honour them that honour me:*  
neither

Mar. 4. 24.

Exbd. 1.

Ier. 38. 17.



1 Sam. 2. 30.

neither doth God keepe this proportion in active onely, but also in passive obedience. Here *Iosephs* example is most remarkeable if we compare his sufferings and rewards together. In stead of his brethrens hatred, he got strangers loue; his brethren that sold him as a slaue, adored him as a Lord. In stead of the prison, hee met with a throne. In stead of iron fetters, he found a chaine of gold. In stead of the labor of his hand, a ring on his hand. In stead of the party-coloured coat his brethren stript him of, the princely robes *Pharaoh* put vpon him. In stead of the vnlawfull pleasure of adulterie, the lawfull comfort and contentment of an honourable marriage. In stead of being a seruant in the prison, being halfe a Soueraigne in the Kingdome. The like measure keepe he also in punishment. *Absalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to destroy the Hebrew babes, were afterwards made fit to poyson the Egyptians. *Pharaoh* had infected them with bloud of innocents, God turnes them into bloud; and in their colour shewes the tyrant the colour of his sinne. *Pharaoh* slayes the Israelites children, God afterward slew his, and all the Egyptians first borne. *Dives* denyed *Lazarus* crums of bread; *Abraham* afterward denyed him a droppe of water. Those that will not hearken to the sweet and familiar voyce of God, shall be schooled by the strange language of cruell strangers ouertopping them. The Egyptians had vexed the Israelites with much wearinesse, and thirst, in ouerburdening them with labour; God therefore by depriving them of the vse of their waters, afflicted them with

with the same thirst, and with the same wearinesse in going about and seeking for water : *Saul* because he slew those that did weare the *Ephod*, therefore God would not answer him either by *Vrim* or *Thummim* : and his owne hands reuenged vpon himselfe the innocent blood of others. The wicked because in this life they say to God, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God shall say to them, *Depart from me yee cursed*. *Adams* desire of the Godhead, was punished with mortalitie and misery. And vnto him that in *Esay* vaunts himselfe, saying, *I will ascend aboue the height of the clouds, and will bee like to the most high*; the Lord will haue this answer to be made: *Thou shalt be brought downe to the graue, to the sides of the pit*. Hypocrites performe temporary obedience, God onely giues them a temporary reward here in this life, *Matth. 6. Verily they haue their reward*, namely, here in this life, they shall haue none hereafter. So *Ahabs* temporary humiliation obtained the reiourning of a temporall iudgement: Hypocrites also performe an imperfect obedience, they will doe some few things commanded, but not all : God serues them in their owne kinde, hee giues them some few of his meaner blessings, but denyes them the principall. Whence that excellent exhortation, *2 Iohn 8. Looke to your selues, that we loose not the things wee haue done, but may receiue a full reward*. There is then a plenary reward to a full, and a partiall or halfe reward to a scanty and halfe obedience. Thus *Iehues* obedience in destroying *Ahabs* house was recompenced with Gods blessing vpon his house to the fourth generation; answerable to his curse in the  
second

*Esay 14. 14-15.*

Esay 27.

second commandment, vpon the wicked, to the fourth generation, as in *Ioram*, whose posterity is not remembred till the fourth generation, in the Genealogie. *Matth. 1.* But yet because *Iebues* obedience was not sincere, it was not rewarded so as is true obedience, whose reward is farre above the punishment, euen to a 1000. generations. So that euen in rewards, as well as in punishments, God will put a difference betwixt an *Israelite* and an *Egyptian*: that as Gods children are not smitten so as their smiters the wicked; because their disobedience is not so full as the wicked, therefore they haue but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleate, therefore they haue but halfe a reward, answerable to their halfe obedience. Again, Hypocrites giue God an outward obedience, without the inward affection. So God giues them his externall benefits, but without any hearty loue or affection vnto them. Looke how they seuer their hearts from God in their *obedience*, so doth God his from them in his *benefits*. So euen, and equall is the retribution of diuine iustice.

*The vse.* First, against the Papists vrging their doctrine of merit out of this and such like places: but here we see, all the Prophet teacheth is a proportion betwixt our workes and wages, betwixt our paines and pay, that is, betwixt that wee doe, and that wee receiue. And therefore hee maketh our workes to be the rule, not the cause of the reward. The rule is not the cause of the line drawne by it. Neither doth God here say, that I may giue to enery man *for*, but

accor-

according to his workes. Surely if good workes, as they teach, should bee meritorious, then as it is vn- iustice in man to detaine the labouring mans wa- ges when his worke is done: so also should it bee in God, if hee did not presently recompence every good worke of his seruants, as soone as it were done. And as the hire of the labourers detained, cryeth against the covetous oppressors, so by like reason should the reward of our obedience, so long often- times deferred, cry against God. Even this one ar- gument is enough to ouerthrow merit: Gods slow- nesse as it were in rewarding his childrens seruices, and that libertie which hee taketh to himselfe for the times of the reward. And therefore heere hee saith; That I may giue to every man according to his workes, without making any mention of the time when, leaving himselfe free for that. We see that in paying of wages to our seruants, wee limit our selues to set times, as to the quarters, or halfe yeeres end, because it is a matter of desert: but in our gifts and gratuities, wee doe not so tye our selues, but giue them when wee thinke good. And if there were any such worthinesse in our workes, what neede then that modestie of the holy men in Scriptures, who when they were desired their faith- full seruice, might bee remembred with Gods re- ward, haue withall desired it might bee remembred with Gods forgiveness? as *Nehemiah, Remember me O my God, concerning this, and pardon me according to thy great mercy.* Our best workes then neede forgi- uings, and that which needes *forgiuing*, merits not *giuing*. Our Sauour when hee would haue vs craue daily

Nehc. 13. 22.



daily bread, as *our* bread, due to our obedience by  
 Gods promise, then withall he would haue vs craue  
 forgiuenesse, for the want of that our obedience,  
 and to adde vnto; *Giue vs this day our daily bread;  
 And forgiue vs our trespasses.* Secondly, against our  
 loose professours, promising to themselves, though  
 liuing, and lying in their sinnes, the reward of glo-  
 ry. No, as thou sowest thou must reape, and as  
 thou brewest thou must drinke. If thou sowe tares,  
 neuer looke to reape Wheat. If thou brew with  
 Crabbes, neuer looke to drinke milde Beere. As  
 our Saniour comparing the man to a tree, the  
 workes to the fruits, sayes, *Can men gather figges of  
 thornes, grapes of thistles?* so comparing our workes  
 to trees, their rewards to the fruites, say the like:  
 Thinke you euer of the thornes and thistles of co-  
 uetousnesse, pride, vncleannesse, blasphemy, swea-  
 ring, prophanation of the Sabaoths, euer to gather  
 the sweet figges, or pleasant grapes of glory, and  
 happinesse? will this gall and wormewood euer  
 make pleasant drinke? will these wilde and sowre  
 grapes euer yeeld sweet wine? O that wee could se-  
 riously lay this to heart, that wee must all appeare  
 before Christ, to receiue according to that which  
 here we haue done, whether good or euill, that hee  
 that soweth to the flesh, shall of the flesh reape cor-  
 ruption, and he that soweth of the spirit, shall of the  
 spirit reape life everlasting. Then would wee begin  
 presently to reason with our selues. Alas how poore,  
 how barren am I in good workes, how fruitfull in  
 ill? Is it true indeede that according to the qualitie  
 of our workes we shall be iudged? Alas, what other  
 workes

workes can I present the Lord with, besides the workes of death and darknesse? If these had the promise of reward, then were my case good. Examine thy heart my brother, and thinke with thy selfe: Thus long haue I liued, but what good haue I done either to my selfe, or others? Where are my prayers, fastings, humiliations, meditations, well-spent Saboaths, well-gouerned children and seruants? Where are the workes of mercy to my brethrens, eyther soules, in holy admonition, reprehension, exhortation; or bodies, in ministring reliefe to their necessities? How can I looke for the penny, that haue stood idle in the Market place all the day long? for the crowne, that refused to runne? for a good crop of Haruest, that would not sow in seede time? Let vs no longer deceiue our selues. That which *Salomon* speaketh of sloath in the things of this life, is true also of spirituall sloath. He that being sloathfull in Winter will not plowe, shall begge in Summer, and haue nothing; as wee may see in the rich glutton begging water of *Lazarus* to coole his tongue, and in the foolish Virgins, begging oyle of the wise. It were madaesse to seeke for fishes in woods, for Apples and Peares in the Seas. But what madnesse to seeke heauen in hell, glory in shame, light in darknesse, to thinke wee shall finde eternall life in the way of wickednesse? *Why seeke yee the liuing among the dead?* said once the Angell to those women. But why seeke ye life in death? why seeke yee that eternall life, among those dead workes of daknes? *No glory, honour, and immortality can bee found of any, but such as seeke it by continuance in*

Matth. 6. 35.

in well doing, Rom. 2. 7. If thou goe about to seeke Gods Kingdome, seeke Gods righteousnes. So seeke it, and finde it. Otherwise thou doest but take a great deale of paines to goe to hell. If thou pray *thy kingdome come*, pray also, *thy will be done*. Gods will must be done of thee, before his Kingdome can come to thee. I I I. Since the degrees of glory hereafter shall bee according to the degrees of grace heere, it must teach vs, if wee would then shine in glory, now to shine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the aduantage of this thy corruption, to shake off all spirituall sloath, vse it as a goade in thy side to make thee sweat againe in Gods worke. Double paines shall bring thee double pleasure, double diligence, double delight, double holinesse, double honour: who would bee a common stone in the building, when hee might be a pillar? who would be a doore-keeper, or porter in a house, when he might be a steward? I V. Looke we to the whole course of our lines. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary course of them. One euill worke shall not preiudice thee, who walketh in the ordinary tracke of good workes; nor contrarily, one good worke shall not profit thee, who makest an ordinary trade of doing euill workes. V. This must teach vs, faithfully to walke before the Lord in the discharge of our seuerall callings, without any carking care, or distrustfull thought-taking for any of the comforts of this like. All the cares that belongs to vs, is how to doe our worke wel. The care of the reward of our workes

is

is Gods. Looke we well to *doe* our worke, and God will looke farre better to *reward* our worke. And this is that which our Saviour teacheth ; When to these whinings, *what shall we eate, what shall we put on ?* hee opposeth a contrary care of seeking Gods kingdom, and righteousness : for then, if they would take care to work the work of God, the reward of God should not bee wanting. Oh then that instead of taking thought how to get this or that good thing promised, we could once take thought how to doe this or that good thing commanded, and so doing our duty, rest vpon God in the beliefe of this doctrine ; that he rewards euery man according to his works. Our Saviour forbidding his Disciples ouer-diligent care in prouision of these outward things, not to gather siluer or gold, giues this as a reason why he so forbids them, *The labourer is worthy of his wages.* The force of which argument consists in this doctrine of Gods iustice in rewarding well that which is done well. For the disciples might object. True, the labourer is worthy of his wages, but the vnthankfull world is vnworthy of our labours ; for it detaines the wages due to our labours.

Matt. 10.

Therefore this speach of Christ is founded vpon this holy iustice of God, that cannot whatsoeuer bee the vnkindnes and iniustice of the world, suffer good seruices to goe vnrecompenced. It is therefore as if he had said: Minde you the worke of your Ministry, let your onely care be how to fulfill it. Doe not disgrace God so much as to trouble your selues with the thoughts of your maintenance, as though God were so vnjust, as not to giue good wages to good  
F f worke-men.



workemen. VI. Here is great variety of comfort, 1. Art thou discouraged with meanenesse of thy good works? Thou art no Preacher to conuert soules, no rich man to giue almes, to build Colledges, &c. but onely a poore seruant, keeping sheepe, going to plough, &c. Here for thy comfort remember that God rewards every one according to his workes, without making any curious choise of workes. But as hee will punish the least euill worke, euen an idle word, *Math. 12.* so will he much more reward the least good worke, euen a cup of cold water, *Math. 10.* eating not onely of our honey, but euen of our honey-combe, *Cant. 5. 1.* for his mercy to vs is greater then his iustice. Yea, at the last day notice will bee taken of inferiour sorts of workes, as giuing a peece of bread, or a peece of cloath; when works far more glorious, as Preaching, praying, martyrdome, are not named, yet these are mentioned, *Mat. 25.* Neither is this without reason, for the basenesse, or the meanenesse of the matter, doth especially shew the skill of the worke-man. For where the matter is excellent, there it lendeth some helpe to the worke-man, where it is otherwise, there nothing but the bare and naked cunning and artifice of the worke-man is to bee seene. We will not so wonder at him that maketh a good image of gold, as at him that maketh as good of meaner matter. So to see zeale, faith, loue, in preaching the word, in governing a Kingdome, and such like workes, is not so admirable, as in the poore and seruile offices of vnderlings, as in keeping of sheepe, sweeping the house, &c. 2. Art thou troubled at the worlds vniust and preposterous rewarding

ding workes; iustifying the wicked, condemning the godly, recompencing *Iohns* preaching with the prison, *Herodias* Daughters dancing with the promise of halfe a kingdom, (so that, as *Cesar* once said, *It were better to be Herods Swine then Sauee*, because he killed his sonne in that massacre of *Bethlem*, when his Sow was spared: so thou likewise thinkest, thou mayest as well say, *It were better to be Herods Minstrel then Minister, Player then Preacher, Dancer then Doctor*, because of the Minions dancing recompenced with his Preachers head:) comfort yet thy selfe with this, that God one day will deale otherwise, nay let this peruerse iudgment of the world be an assurance to thee, that there must needs be a day of Gods righteous Iudgements. It is true, we may say to the world as *Christ* to the Iewes: *Many good workes haue I done among you, for which doe yee stone me?* yet let vs not waxe weary, though after our sowing, stormes and tempests, and the pinching cold of Winter doe follow, for in due time we shall reape, if we faint not. God is not vnrighteous to forget the labour of his seruants. There are foure kindes of rewards: first, of good for good: secondly, of euill for euill: thirdly, of good for euill: fourthly, of euill for good; the two former are the rewards of iustice, the third of mercy, the last of in-iustice, and therefore is not incident to God. God forbid then that any should say with those in *Malachy*; *It is in vaine to serue the Lord*. Heare thou God saying, *Behold I come quickly, and my reward is with me*. When *Mordecai* had performed a worthy seruice to *Ahasuerus*, in the discouery of a dangerous treason, he had not his reward presently: but

Aug. in Psalm.  
119. 17

Apoc. 22,

Malachy 3.

yet his seruice was registred, and so afterward when the King looked vpon the records, it was royally recompenced. So *Malachy* teacheth vs, that there are bookes of remembrance written for them that feare the Lord: In them all our good workes are inrolled. Our labour then shall not be lost: Not so much as our teares but they are botled. Men may forget vs, as *Pharaoh* did *Ioseph*, *Exodus* 1. and the *Sechemites* *Gedeon*, *Iudg.* 9.17. but God will not. Our reward is sure, though not so speedy, as wee desire: God here assures vs of reward; the time hee determines not.

3. Doth it trouble thee, that thy good workes worke not that good thou desirest? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *successe* of our workes is *his* worke, not *ours*. Doe thou thy endeauour to doe that which belongs to thee, to performe the duty required, with an honest hart, if there follow no successe thou art neuer the worse worker. The good Orator alwaies perswades not, the good Captain alwaies ouercomes not, the good Phyfitian alwaies heales not, the good Preacher alwaies conuerts not. It is enough if thou doe that which lyes in thee: Then whatsoeuer thy *successe* be on *earth*, small or great, assuredly thy *reward* is great in *heauen*. Nay, the lesse the *successe*, the greater shall be the reward, so thou be patient. For now vnto thy *active* obedience in well-doing, thou addest *passive* in patient-suffering; and double obedience must needs haue more then a single reward.

4. Art thou grieved at vncomely sights, to see seruants on horse-back & Princes walking on foote? To see seruants to haue rule ouer Princes, that

is, the wicked flourishing in their pompe and pride, to tyrannize ouer the godly? Dost thou see the *whip* which is most seemely for the fooles *backe*, to be held in his hand, to afflict the backes of others? Dost thou see that Asses in stead of a halter, are set out with golden bridles? are these things pricks in thine eies, as once in *Danids*? Comfort thy selfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their workes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwise, then as sometimes noble Captaines, who haue honoured their enemies, when they haue fought valiantly, to put some spirit into their owne Souldiers; or then sometimes Parents doe, rewarding their seruants diligence, and dutifulnesse, thereby to prouoke their own children. So shouldest thou interpret Gods temporall rewards giuen to the vnfound obedience of the wicked, his enemies, his slaues, as a spurre he puts into thy side his owne souldier, his owne sonne: for if thou wilt doe thy dutie as thou oughtest, how much more mayest thou assure thy selfe of a farre greater reward. For Gods bountie is not as manyes, like to riuers, who are greater further off then neerer home, at the head and well-spring where they first rise. Withall consider, these mens damnation sleepeth not. The day of iudgement hasteneth, wherein the godly, in this life standing at the barre, shall sit on thrones, and iudge their Iudges, binding Nobles with chaines, and Princes with fetters of iron. Though in this life *Dines* feast, while *Lazarus* is without, begging: yet in the

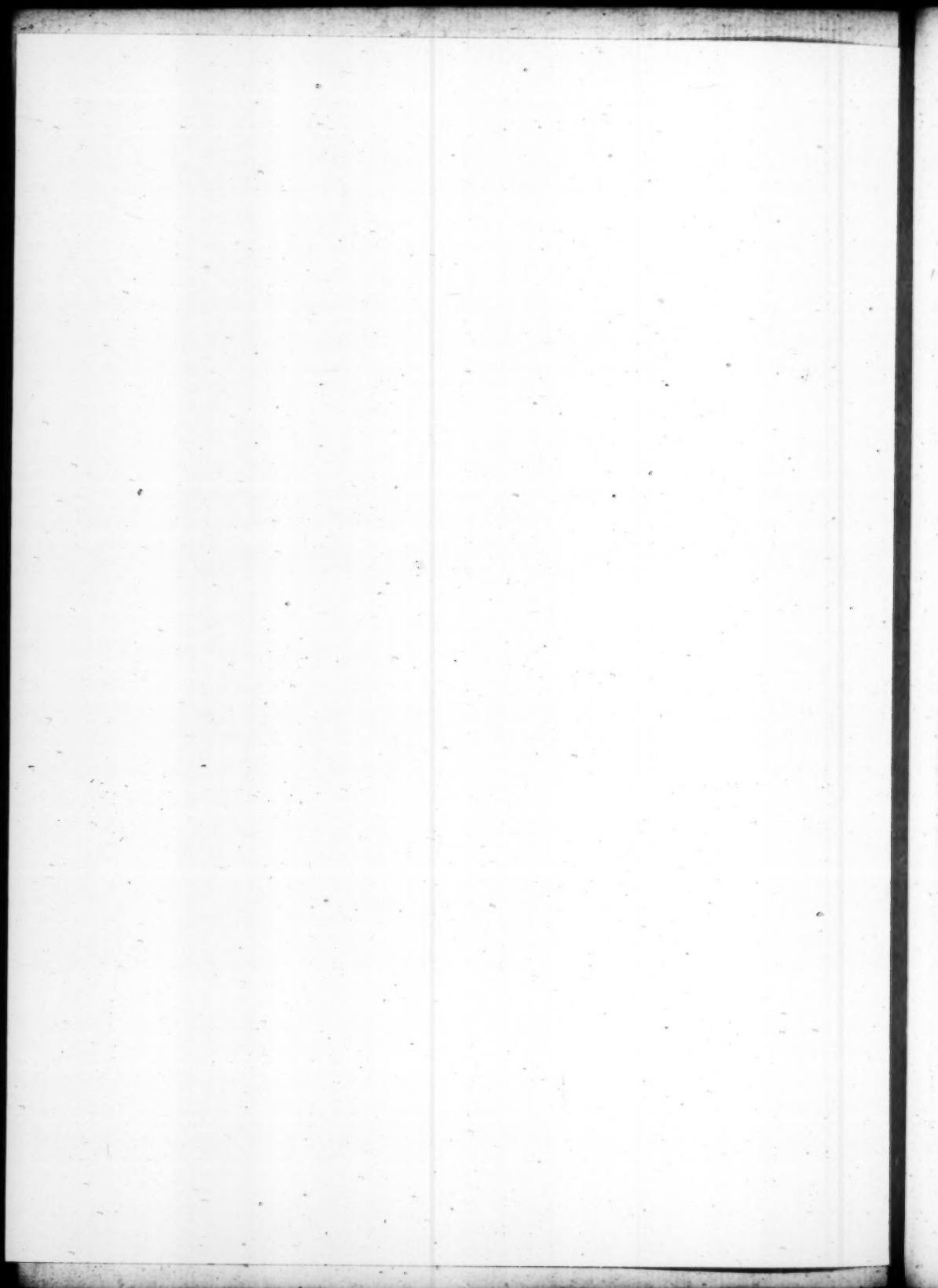


*Si nemini face-  
ret, quasi non  
vigilare videretur  
diuina pro-  
uidentia: si om-  
nibus faceret,  
non seruaretur  
diuina patientia.  
Aug. in Ps. 30.*

life to come (lee a change;) *Lazarus* shall feast at Gods table, or on Gods bed, lying in *Abrahams*, as once *John* in Christs bosome; *Dives* in the meane time looking ouer, and begging. Then shall God make good that which here hee speaketh of rewarding euery man according to his workes. Then, and not before shall the equality of Gods rewards fully appeare. Some of the wicked indeed, euen in this life, he rewardeth with condigne punishments, lest his *Providence*, but not all, lest his *Pati-  
ence* and promise of the last Iudge-  
ment, might bee called  
into question.

\*\*\*  
**FINIS.**





# A COLLECTION OF SVCH SCRIPTVRES,

out of which any speciall *Collections*  
are gathered: or vpon which any speciall  
*Observations* are made, eyther bringing light so, or  
receiuing light from, this *TREATISE*,  
into one body, and view.

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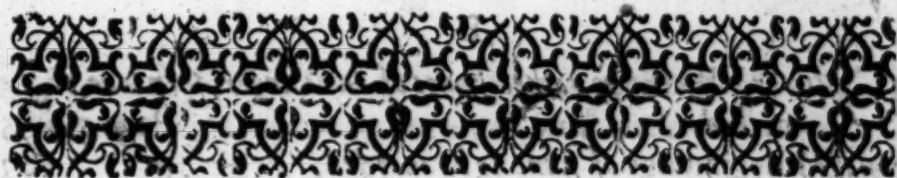
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